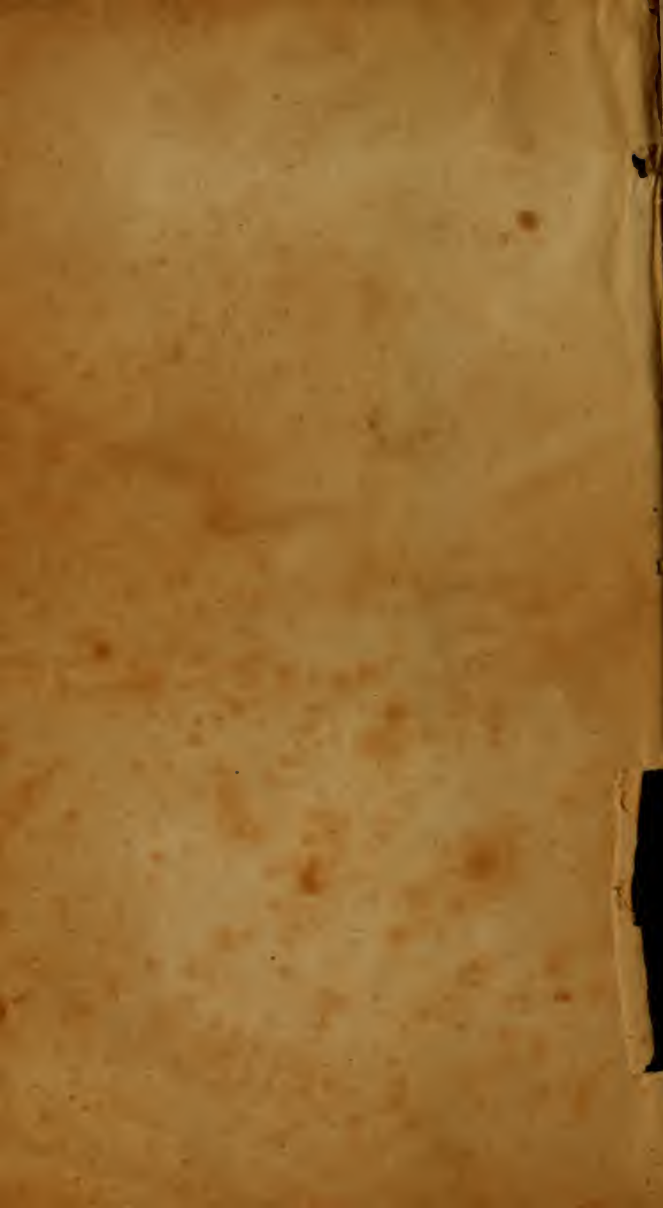




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THE
LIFE

OF

ELDER BENJAMIN RANDAL.

Benjamin Randal
PRINCIPALLY TAKEN FROM

DOCUMENTS WRITTEN BY HIMSELF.

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BY JOHN BUZZELL, M. G.
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“Being dead, yet speaketh.” Heb. xi. 4.

Minerick :

PUBLISHED BY HOBBS, WOODMAN & CO.

1827.

DISTRICT OF MAINE, ss.

BE IT REMEMBERED, That on this nineteenth day of June, in the year of our Lord one thousand eight hundred and twenty-seven, and the fifty-first year of the Independence of the United States of America, Mr. JOHN BUZZELL of the District of Maine, has deposited in this Office, the title of a Book, the right whereof he claims as Author, in the words following, viz :

“ The Life of Elder Benjamin Randal. Principally taken
“ from Documents written by himself. By John Buzzell, M. G.
“ ‘ Being dead, yet speaketh.’ Heb. xi. 4. Limerick : pub-
“ lished by Hobbs, Woodman & Co. 1827.”

In conformity to the Act of the Congress of the United States, entitled, “ An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned ;” and also, to an act, entitled, “ An Act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

J. MUSSEY, *Clerk of the District Court of Maine.*

A true copy as of record—Attest,

J. MUSSEY, *Clerk D. C. Maine.*

PREFACE.

TO THE READER....In compliance with the solicitations of many of my brethren in the ministry, the frequent and repeated importunities of the peculiar friends of Eld. Randal, as well as with a view of paying, in a small measure, the debt of love which I owe to the memory of the man, who, in the hand of God, was made instrumental of the salvation of my soul ; I have, though with much diffidence in my own abilities, attempted the following work.

My principal view in publishing it is, that the following memoir may be preserved in the church, and prove an everlasting blessing to the Connexion. That all the ministers and members belonging to it may be favored with a concise and correct account of its founder, and have on hand a few important sketches of his very useful and profitable life, and be excited thereby to imitate him in grace, in love to God and man, in zeal for the promotion of pure religion in the world, and in labors for the spreading of the gospel of Christ, and building up of Immanuel's Kingdom among men. Finally, that thousands yet unborn, into whose hands this work may fall, may read, and by his example be influenced to embrace a FREE SALVATION, and receive Christ as their only Savior, and take his word as their only rule of faith and practice.

I have, therefore, taken the utmost pains to select and set in order those things, which, in the course of his public life, appear to me to be the most interesting to posterity ; while I have passed over a multitude of occurrences, which concerned his temporal business and domestic affairs, lest I should swell the volume to too great a size.

In penning the following pages, I have had special recourse to documents written by Eld. Randal himself, and have made copious extracts from his writings, with as little alteration as possible, so as to render the sense plain, and the phraseology consistent.

It will, doubtless, be recollected by many, who were acquainted with the circumstance, that at the time of the Elder's funeral seven years of his Journal, about the middle of his

public life, by some means or other, were not to be found, and has never since come to hand ; but as God in his providence overruled it, it so happened that I commenced travelling with him about the beginning of the time where the Journal was lost, and continued to travel with him on about all his lengthy journeys, during the seven years above mentioned ; and was an eye witness of the principal events which took place in the course of that time ; and from my own knowledge, and by special reference to the quarterly and yearly meeting records, kept by him, I have been enabled to fill up the vacuum, in a concise manner, and unite the whole together.

I have, in a few instances, inserted some interesting events, which I received from his own mouth, and the mouths of others, who were witnesses of the scenes. In these cases, the circumstances are related according to my best recollection.

I have written the whole in a state of bodily affliction, and have endeavored to perform it with a single eye to the glory of God, and with a desire for the promotion of his cause in the world. Should any error be discovered in the work, the reader may be sure that it was inadvertent and not designed.

As the work is designed for general benefit, I have made use of a plain and easy style, and of words easy to be understood. Should any critic complain of it on that account, if a professor of christianity, I would thank him to compare it with the style of Moses and the Prophets, Christ and the Apostles, who always uttered by the tongue words easy to be understood, and used great plainness of speech.

With the above remarks, and my most fervent prayers that it may prove a general blessing to mankind, I dedicate it to the candid and careful perusal of all those who are, or wish to be the faithful ministers of Christ ; and all who are, or wish to be his humble and genuine followers. If God shall please to smile on my weak endeavors to promote his cause, and shall bless the work to the quickening of any of his ministers, or the comforting of any of his people, or the conversion of one soul, his name shall have the praise for ever.

Parsonsfield, Me.

JOHN BUZZELL.

LIFE OF ELD. RANDAL.

CHAPTER I.

1. *His parentage, birth, education, and occupation.*
2. *His experience of grace.*

BENJAMIN RANDAL, the subject of this memoir, was the eldest son of Capt. Benjamin Randal, and was born in Newcastle in the county of Rockingham, state of New-Hampshire, February 7, 1749. In early life he was seriously disposed, even from a child; and seemed to possess a great degree of the fear of the Lord, and a deep sense of his dependance on the Divine Being for support and protection. He states in his Journal, that at the age of five years, he seldom closed his eyes to sleep, without praying to God in such language as would best express the feelings of his heart; and that in those exercises he was frequently so affected, that

he could not refrain from weeping. He also says, that from that time forward he practiced secret prayer, and was always led to pray upon his knees, or prostrate on his face, although he had never seen any person pray in that attitude, nor heard that it was ever enjoined as a duty. He attributes those exercises to an operation of the Divine Spirit on his mind ; and concludes, although his ideas of the Divine Being were at that time altogether local and quite circumscribed, being a child, yet he supposes that the Divine Spirit operated on him as it did on Samuel, anciently, when he was a child. The probability is, if his situation had been similar to that of Samuel, and had he been favored with similar religious instruction, he might have become acquainted with the Lord as early as Samuel did ; for he not only continued those devotional exercises, but also discovered an early taste for religious instruction. He paid great attention to reading, and took much delight in attending religious meetings.

His advantages for education were not great, but by the assistance of his parents,

his own industry and close application to study, he acquired what was then considered a decent mercantile education. He followed the sea with his father from the age of nine, till he was nearly eighteen; but as he never could bear to hear profane language, a seafaring life was very disagreeable to him. Therefore, at his request, his father put him as an apprentice to a gentleman in Portsmouth, N. H. by the name of Tripe, to learn the art of sail-making, where he continued till he was twenty-one.

Through all those vicissitudes, he vigorously maintained his forms of religion, by keeping up his regular duty of prayer and fasting; excepting at certain intervals, when, for diversion, he suffered himself to join with those who were then considered, in his neighborhood, the best sort of christians, in what they called civil recreation; such as dancing, revelling, &c. Those things, he said, he considered no harm, as long as he kept up his form of religion; for, he said, he knew of no church members who did not allow of, or practice dancing; and that even the min-

isters themselves would often plead for it, under the above plausible name. He finally remarks, "The last dance I ever attended was with church members." Yet, he says, "When I gave way to those practices, at times, I used to feel dreadful condemnation, and while under those solemn exercises, my fabricated religion would fall like lightning to the ground. Sometimes I was ashamed to attempt to pray, and would for a season omit the duty, till by pleading the above examples, I lulled my conscience, and then I would pray so much the oftener; so that by Sabbath-day-night, I had prayed as many times as to have my accounts equally balanced." He also observes, that with the increase of years, he advanced in pride, and became extravagant in dress, as far as his ability would admit. This he considered harmless, as such dress was highly approved by the church; especially on sacramental days. They considered it an honor to the table.

It, however, appears by his remarks, that in the course of his juvenile years, he was several times under pungent convic-

tion, and had fearful apprehensions concerning the state of his soul. At some periods, the distress of his mind was so great, that for a season, he could not bear to see or converse with any person. He quotes Bunyan: "I got out on that side next to my own house, and got well by my old medicine." In one of his remarks, he observes, "It might well be said of me, that being ignorant of God's righteousness, I went about to establish a righteousness of my own." Yet it appears, by his narrative, that this righteousness was so calculated, that for the most part it entirely satisfied his conscience, and rendered his mind tranquil, even in times of imminent danger; for he mentions a time when he was sick at sea, and all on board despaired of his life; yet, he says, "I thought I loved God, and that if I died I should be happy." While speaking of those things, he exclaims, "O, my God, how ignorant I have been! O, what a stranger to the way of life and salvation by Jesus Christ!"

2. The circumstances attending his conversion, he states in about the following

words. “In 1770, the year that I was twenty-one, the God of heaven sent that flaming preacher, George Whitefield, through these states. He arrived at Portsmouth, N. H. on the 23d of September. But O, how disgustful to me was the news of his arrival; for I was much opposed to all travelling preachers, who in those days, by way of derision, were called Newlights; and in short, to all, except the settled congregational clergy, and to every thing but form, so that the power of God was even a torment to me. Where there was any power in the preaching, I thought it was all delusion and enthusiasm; and that all such preachers were turning the world upside down—breaking up churches—frightening the people—that their earnest and loud preaching was all affected, and designed to make the people cry out, and make a noise—and that they preached only because they would not work. I felt enough of the spirit of persecution to have had all such preachers whipped out of town; though I should not like to have been seen in it myself, yet I should have been willing to

have seen others do it.” Here he adds, “Believing there are many others of the same disposition, I mention this with grief and shame, that if any such should ever read it, they may take warning, and cry to God to change their hearts, and give themselves no rest, till they feel the disposition removed. O, how dreadful to have a profession of religion, a form of godliness, yet deny the power ; to belong to a visible church, eat and drink in Christ’s name, yet hate his spiritual appearing ! O, what a hell I should have found, had I died in that state. O, persecuting pharisees, Christless professors, take warning, I pray you, before it be too late.”

To return to my narrative. Although Mr. Whitefield’s coming was so disgustful to me, yet as almost every body else turned out to hear him, I likewise went ; but more as a mere spectator, than with a desire to reap any benefit ; for I was resolved that his preaching should have no effect on me. I heard him for the first time on the 24th of September ; he spake from Rev. ii. 4, 5. The power with which he spake was a torment to me. When

he began to be engaged, and his blessed soul to be inflamed with love, and his heart with grief and pity to poor sinners, and began to expand his arms, and the tears began to roll down from his eyes, it immediately raised an evil spirit within me. Ah, thought I, you are a worthless, noisy fellow ; all you want is to make the people cry out ; my good old minister does not do so, and he is as good a man as you, and much better.

The next day I heard him again, at the great meeting-house in Portsmouth. He spake from Luke xv. 2. His preaching had much the same effect on me as before. The last time I heard his blessed voice proclaim the glorious gospel was on the 28th of Sept.—Friday before the Sabbath on which he died. He spake from Mark xvi. 15, 16. O, how wonderfully he spake! as one having authority, and not as the scribes ; but it still raised a dreadful spirit of opposition within me. But O, the mercy of God ! that he had not let me drop into hell. O, stupendous love ! O, what an eternal wonder it will be of long-suffering patience, that I, after all this,

and much more, have found forgiveness of God, through our Lord Jesus Christ. Glory, glory, everlasting glory be to his name.

The next Sabbath, Sept. 30, 1770; that memorable day! that blessed day to Whitefield! that blessed day to me! The minister of our town went to Portsmouth to preach at the great meeting-house, and I went with him. At noon, as I went from the place of worship, I stopped with an acquaintance at Packer's corner; and a man came riding along, and as he rode, he cried, "Mr. Whitefield is dead. He died this morning at Newbury, about six o'clock." As soon as his voice reached my ears, an arrow from the quiver of the Almighty struck through my heart; and a mental voice sounded through my soul, louder than ever thunder sounded through my ears. The first thoughts that passed through my mind were, Whitefield is now in heaven, and I am in the road to hell. I shall never hear his voice any more. He was a man of God, and I have reviled him, and spoken reproachfully of him. He has

taught me the way to heaven; but I regarded it not—O, that voice is now silent in death; I would sacrifice any thing if I could but hear it again. But ah! never, never more shall I hear it in this life. O, with what a loss I have met; but it cannot be recalled. He will be a powerful witness against me in the judgment of the great day. I trembled. Every part of my body was affected, as well as my mind. I thought, O, that I could be hid, that no one might know how I felt; for I felt nothing but shame, hell and condemnation. I tried to conceal my feelings till I got home. I then took my room, and kept my distress as much as possible to myself; for I thought no person ever felt such horror as I did. My former religion appeared altogether worthless, and fled from me as though it never had been. It seemed as if there never was any person so vile as I, nor any one possessed of such heart alienation, and enmity to God in all his nature, and to the manifestations of his spirit and power; no one that felt such unreconciliation to God, in every sense of the word. A query

would sometimes arise in my mind,—Why should I be so distressed ? I have never been so bad as such and such people—I have never cursed and sworn like them. But I would soon think again, Ah, their sins were all outward ; they never had such a heart as mine.

I sometimes felt a little calmed, and wrote a little, and made some remarks on the preaching of Mr. Whitefield ; for in the time of my distress, all his preaching was brought to my remembrance ; and then my distress would roll again upon my mind like a flood ; and I became so distracted, that I rose from my seat, walked the floor, and was ready, seemingly, to pull the hair out of my head. If any thing like comfort came into my mind, I could not, I would not have it ; for it appeared impossible that it could be for me. Yet I believed God was merciful enough to save me and every body else ; but how it could be possible for him to be just and save me, I could not see. Notwithstanding my distress, I felt as if I could not bear that any of God's attributes should be infringed upon. O, that blessed “Just

God and a Savior'' was such a mystery to me, that I could not get any discovery of it. At length I came to this conclusion, viz. that it would be better for me to be damned, than that God's justice should be infringed. Mind, I do not say that I felt willing to be damned. Some say that a soul can never be converted, until they are willing to be damned. But I do not believe the idea ; for if the scriptures be true, and I believe they are, God is not willing that any should perish ; and he never required that any of his *creatures* should *will* that which *he* himself does *not will*. I was never willing to be damned, but I felt as if it would be better for me to be damned, than that the glory of God should be eclipsed.

I continued in this unutterable horror more than two weeks ; in which time, by experience, I could say,

“ Weeping, wo, and lamentation,
Vain desires and fruitless prayer,
Shame, and hell, and condemnation,
Doubt, distraction, and despair,”

were all I felt. For I despaired of obtaining salvation from any, or all of my

former duties—of obtaining help from any created power. I even despaired of the mercy of God, unless there could be a way that he could have mercy on me consistent with his *justice*; for I was convinced that he was a *just* God, as well as a *Savior*. In this situation I had no one to whom I could tell my trials, or from whom to receive any advice.

One day I had a little calm on my mind, and while sitting and musing on my state, the following train of thoughts fell into my mind.—Once I was company for almost any person, but now I am company for nobody. There was a time when I took pleasure in the world, but now there is nothing earthly that is desirable to me,—all things are tasteless and insipid. O, that I had never been born, was the language of my heart, for nothing will again be agreeable to me. I shall never feel any more satisfaction in company. I, who used to pray so much and so constantly, cannot now offer one petition; for it seemed as if I did not pray at all; yet, upon a recollection, I believe I breathed prayer all the time; and that all my sighs

were; "God be merciful to me a sinner;" for I kept breathing, or repeating the following lines:

"O God of mercy, hear my call,
My load of guilt remove,
Break down this separating wall
Which bars me from thy love."

While I was thus musing, the words of the apostle (Heb. ix. 26) passed through my mind, "*But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*" But I was in such deep meditation, that they seemed to pass through my mind without notice. The same words occurred a second time; but still I took no thought upon them. They came to my mind a third time, and I began to think, What can these words mean? "*But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*" As I was meditating on this passage, my load and burden of sin went off; and I began to feel calm and peaceable in my mind. This affrightened me; for I feared I was losing my concern, and should turn back into my old state and be as bad

or worse than ever. I cried, O Lord, I had rather remain in this distressed state, till I am as old as Methuselah, could it be possible, than to turn back again to folly. I then tried to make myself feel as I had felt before, by thinking of what a bad state I was in, but I could not again obtain that feeling and distress. I then concluded that the spirit of God had departed from me, and that I was left to myself, and given up to hardness of heart and blindness of mind. But still in all this, I could not feel that distress which I had before felt.

At length, I began to reason with myself, in the following manner : What does this mean ? What state was I in, when I was taken with this distress ? I was in love with the world and its vanities. In what state has it left me ? The world and all its vanities are now loathsome to me—I hate sin and folly, and have no relish for any earthly good. What do I love ? I know I love God, and long after righteousness. What then is this, but a change, wrought by the power of God in my soul ? This is conversion ; this is

what I read of in the scriptures, *being born again, &c.* As soon as I believed this, I gave glory to God; and O! what love, joy, and peace, filled my soul! Now I saw a just God and a Savior; and, in Christ, I beheld a blessed sacrifice for sin, to the full satisfaction of Divine Justice. O! how the character of Jesus shined in my soul. O! thought I, Jesus is precious to me—"My transport and my trust." My soul kept crying, Jesus, Jesus, and it was all I could say for some time. Ah, it seemed if I had ten thousand souls, I could trust them all with Jesus. I saw in him a universal love, a universal atonement, a universal call to mankind, and was confident that none would ever perish, but those who refused to obey it. Now I saw that God had ever been my friend; and that he had ever been waiting to be gracious to me. My joy became unspeakable and full of glory. My soul was inflamed with love to God, as my great Creator and Preserver; to JESUS CHRIST, as my only Redeemer; and to the HOLY GHOST, as my Reprover and blessed Comforter. O, what love I

felt to all mankind, and wished that they all might share in that fulness, which I saw so extensive and so free for them all. O, what pity flowed into my soul for poor sinners, whom I saw in the gall of bitterness and bonds of iniquity.

In this heavenly frame of mind, I walked, and leaped, and praised God, with ineffable joy, while no creature was witness to my happiness. Thus I continued for some time. But, as I had never seen any person in such raptures before, I thought that no one could conceive any thing about it, and that every body, with whom I was acquainted, were strangers to it. I, therefore, thought it would be best to keep it all to myself, lest I should be laughed at, and ridiculed for it. However, I soon discovered that this was a suggestion of the enemy, and that it would prove a snare to me; for I found that in order to keep my religion secret, I had in some measure to conform to the world, and could not reprove the ungodly much."

The subject of this memoir experienced the above change, October 15th, 1770, being 21 years and 8 months old.

CHAPTER II.

1. *His acquaintance with experienced christians in Newcastle and Portsmouth.*
2. *His journey to Marblehead and Salem, and stay there.*
3. *His return to Newcastle—His marriage.*
4. *Induction into the congregational church, and christening his first child.*

1. Mr. Randal now commenced a life of secret devotion, and in a private manner began to try to find out whether any of his acquaintance had been converted. He observes that he found a number of elderly persons in his neighborhood, who had experienced a change in what was called “the old Whitefield reformation.” But they had kept their light so much under the bed and bushel, and had lived under such lifeless preaching, and had become so much conformed to the customs of the times, that the only distinction between them and the wicked, was, that the former were a little more moral than the latter ; but nothing was said among them

about experimental religion. He also remarks, that he found a number of living christians in Portsmouth; especially among Mr. Drown's followers; but these being a persecuted and despised people, especially by the people with whom he was connected, he had previously formed a very unfavorable opinion of them; but, being now convinced of their sincerity and piety, he began, in a private manner, to form some personal acquaintance with those whom he had once despised, which, doubtless, was for their mutual comfort. But, as those people were still held in derision by his favorite sect, he endeavored, as much as possible, to conceal his acquaintance with them, lest he should suffer the same fate.

2. In the year 1771, he made a journey to the west, and spent the principal part of the summer at Marblehead and Salem, working at his trade as a journeyman; during which time, he constantly attended meetings of worship with his favorite sect, and endeavored to live a watchful and prayerful life, though he carefully concealed his experience from all his acquaint-

tance. He mentions that a good offer was made him at Beverly, which, had he accepted it, would have made him a man of business and property ; but he could not be prevailed upon to accept ; while at the same time, his refusal appeared even strange to himself. He, however, afterwards concluded, that he was overruled in this instance by divine Providence, God having designed him for another and more noble work.

3. In the month of October, 1771, he returned to Newcastle, hired a sail-loft and sat up his trade, and on the 28th of the ensuing November, was married to Joanna Oram, youngest daughter of Capt. Robert Oram of Kittery, Me. of whom he wrote as follows, "I believe she was the gift of God to me, and that there never was a woman more suitable for the place in which she had to stand. May God have the praise."

The new-married couple, having previously agreed to live a religious life, the very first night they kept house together, they reared the family altar, and offered their prayers to God for his guidance.

support and protection through all the vicissitudes of life. A practice which I believe they ever continued, until death parted them. This is an example worthy of imitation by all married people; especially those who profess the christian religion.

4. Previous to the birth of their first child, they considered it their indispensable duty to join the congregational church, that they might be in a suitable preparation for its christening. Accordingly, Mr. Randal visited the minister, told his business, and made known their resolution to join the church. Upon which the minister replied, "Well, Mr. Randal, I am glad you have come to a sense of your duty, I will propound you next Sabbath;" and was going out of the room, when Mr. Randal, having an awful sense of what he was about to undertake, earnestly prayed him to stop and sit down, and wished him to answer to such questions as he should propose, and also entreated the minister to instruct him, and to ask him all needful questions on the subject; but he said, the minister did not ask him one

question, that he could recollect. After pausing awhile, Mr. Randal told him, in short, what the Lord had done for his soul; to which, he said, the minister made no reply, but looked on him as if he thought it was strange. Mr. Randal then desired to see the covenant which he would propose to them; and wished him to explain it article by article, that he might have a true understanding of what it contained. To this the minister consented, and let him take the copy of it to carry home to show his wife. This covenant, Mr. Randal and his wife considered a very solemn instrument; they read it over and over again, and fasted and prayed; and then, in the most solemn manner, subscribed their names to it.—Hence it appears, that they acted sincerely, and according to the best light they had. Accordingly, in the month of November, 1772, they were propounded, and joined the congregational church; and the child being born on the third day of the ensuing December, they lost no time in having the ceremony performed. The very next Sabbath, the child was car-

ried to the meeting-house, and Mr. Randal, in a most solemn manner, held up the child to the minister, and the minister baptised it, as they all then thought. The meeting being closed, Mr. Randal returned with his babe, and acquainted his wife with what had transpired ; and after offering up their evening sacrifice upon the family altar, they took a quiet repose under a conscientious belief that they had done their duty to the child.



CHAPTER III.

1. *Randal awakes—Views the church in disorder—Sees sinners in danger—Sleep departs from him—Talks with the church members—agrees to hold meetings, and obtains consent of the minister. 2. Hears a stranger at Portsmouth—Invites him to Newcastle—The minister accepts the invitation, but is treated disrespectfully.*

1. Mr. Randal having now become a regular member of the church in New-

castle, soon became acquainted with the brethren and sisters who composed it, and began to discover that the church, he had so lately joined, was all in disorder,—that some of its members were men of intemperance, and of corrupt and ungodly lives, and without reproof were suffered and allowed to come to the communion table every month. These things, together with a view of the state of the non-professing part of the inhabitants of the town, so affected him, that he began to be in great distress of soul—his food became unpalatable, sleep departed from him, and in the silent watches of the night, while the ungodly on every hand were sleeping on the verge of ruin, he was lamenting their case, walking the streets, and praying to God for them. Sometimes, he said, he was ready to cry aloud and warn them to flee from the wrath to come; for, he said, he viewed them running down into the sea of God's wrath, as the swine anciently ran down into the sea and were choked. Yet, he said, the fear of man was so great upon him, and he was so bound by tradition, that he dared not speak

a word to any person, even in private, about those things for some time.

About this time, however, the summer of 1773, being exceedingly pressed in spirit, he began to break his mind in a private manner to a few of the brethren, who appeared to be somewhat tender, and were willing to hear him converse on those subjects, with which his mind was so deeply impressed. The first instance of this kind he mentions in about the following words, "I went to a certain house upon business, where the woman and her mother were both church members, and appeared to be very sensible people. I believe they were saints. As they were free in conversation, I thought I would say something to them about Jesus. As I began to talk, their ears and probably their hearts were opened, and the more I said, the more I felt to say, and I left them in great tenderness." He mentions, that soon after this, he became acquainted with Mr. John Trefethren and wife, who were also church members, and were soon after brought to rejoice in the Lord. All these things were kept private.

Those small beginnings of a revival, greatly strengthened Mr. Randal's faith, and increased his trials in the same proportion; for he well knew that in order to obtain the end, the means must be used, and he knew well enough that the lot would of course fall on him. Although he had no idea at that time of being a preacher, yet he loved souls, and longed for a reformation, and was convinced that under existing circumstances, the best, if not the only way of obtaining it, would be to set up a little meeting, and get a few of the old brethren together, and let them have the liberty of improving their gifts. Therefore, being deeply impressed with these ideas, he took an opportunity and visited the above named people, with some others of the same description, and mentioned his impressions to them; upon which they readily agreed to unite with him to hold a meeting every Sabbath and every Thursday evening, for the purpose of singing, praying, and reading a sermon or some other good book. Having agreed on the time of their first meeting, before the time arrived, to take off all occasion,

Mr. Randal made his minister a visit, told him their proposal, and asked his consent. The minister appeared to be pleased with the measure, and said he would *sometimes meet with them*. This gave Mr. Randal great encouragement, and they met accordingly for the first time in the month of May, 1774. He, however, observes, that the minister never attended but one meeting with them, and the probable reason why he did not attend more, might be that he heard the *old Whitefield sound* among them.

These meetings were, however, continued and soon produced a great stir among the people. Many attended, and there appeared to be signs of a general revival. For sometime no outward opposition appeared, only the *cry* was going, "*RANDAL wants to be a preacher.*"

Under these circumstances, Mr. Randal felt no abatement of his trials, but the distress of his mind was rather increased; for, notwithstanding the attention of the people was considerably called up, there was no particular out-pouring of the spirit of the Lord, such as he desired to see.

He, therefore, went mourning about, and crying to the Lord in secret for a reformation; and finding no food for his soul, at the meeting-house, where he usually attended, he began to go from place to place, to see if he could find any more lively preaching, or such as would feed *his soul*:—but he generally kept among the people of his own denomination. This, however, excited a jealousy in the mind of his minister, who began to treat him with great coolness.

2. In March, 1775, a minister from the old country, appointed to preach in Portsmouth, in what was called the Separate meeting-house, and Mr. Randal hearing of the appointment, went to the meeting; he said, it was as the beginning of days to his soul, and that he should have reason eternally to praise God for it. The circumstances were as follow; When the minister arose to address the assembly, it was so ordered by divine Providence, that, he named for his subject the same words which had been the means of Mr. Randal's conversion, Heb. ix. 26. "*But now once in the end of the world hath he ap-*

peared to put away sin by the sacrifice of himself." Mr. Randal said, the moment the man read the text it brought all his former experience fresh to his mind; and it seemed to be as new to him as though he had that moment experienced it. In this situation, he said, his soul was so ravished, that he arose on his feet, to declare what he felt; but recollecting himself, he thought it would not be right to interrupt the man; so he sat down again. But all the while the man was preaching, he so exactly described the feelings of his heart, that, he said, he thought there was something more than human in his *preaching*, that it must be the Lord speaking through the man. He adds, "I was raised far above all traditions—I thought I was converted anew. I covenanted anew with the Lord; and, O how my soul longed for the poor starving people in our place; for, I thought, if they could only hear *such* preaching, they would all be converted and turn to the Lord."

As soon as the meeting was dismissed, Mr. Randal went up to the pulpit stairs, and met the man, and took him by the

hand, with an intent to have spoken softly to him, and to have told him something of his happiness; but, his soul being filled like an old bottle full of new wine, he burst out, and with a loud voice told, before the whole congregation, what he felt; and asked the man to come over and preach at Newcastle, telling him that there never was a people more needy than they were. The man readily consented, and accordingly made an appointment, and desired Mr. Randal to try to have the meeting house opened for him. Mr. Randal went home rejoicing in God; and freely told to all around him, how he felt, and what glorious preaching he had heard, and that 'this wonderful preacher was coming to Newcastle to preach. However, this wonderful manifestation proved a means of opening a new scene of trouble to Mr. Randal. He soon met with trials enough to try the grace he had so lately received; for when he, with his brother Trefethren, having their hearts filled with joyful anticipations, went to their minister to ask his consent, that the meeting house might be opened for the new preacher, the

minister with his wife, shewed great resentment, and utterly refused to open the house for the stranger. However, when the time came for the meeting, the selectmen of the town opened the meeting house, and the man preached a sweet sermon to Mr. Randal, and probably to other new-born souls ; but this, also, resulted in another trying scene ; for while the man was preaching, a man belonging to the *church*, who was much given to intemperance, brake in upon the minister and abused him, called him a *damn'd fool*, and the like ; and made such disturbance in the meeting, that some of the congregation were obliged to carry him out, yet neither the minister of the place, nor the church members present, took any notice of him.

The reader may judge what Mr. Randal's feelings must have been on such an occasion. He says, " My soul was in trials, and what to do I did not know ; for then I had no knowledge of any church discipline. I went to the minister and entered a complaint against the man for disturbing the meeting, but the minister was

very short with me, and told me, that he had no right to take any notice either of me or him, unless I would bring a formal complaint against him in writing. I said every thing I was capable of, but all to no effect. I received nothing from him but hard language, and got nothing from him afterward but grievous treatment. If I met him in the street, and bowed and spake to him, he would even turn his face from me and look the other way. I petitioned to the church for a hearing, but they took no notice of me; all I got from them, was what I considered railing. At length, communion day drew nigh, and my soul was in distress; for I knew not what to do. I thought I would go once more to the minister, and accordingly went. As I passed his window, I saw him standing by it; but when I entered the room he was gone. When I asked for him, I was told that he was in his study, and was not to be spoken with. I tarried till nine o'clock in the evening, and then returned without seeing him. The next morning, I visited the man who had been the cause of my trial by disturb-

ing the meeting. The man wept, while I told him his conduct, and thanked me, and said, "I was the only person who had ever mentioned these things to him. He also appeared very tender, and promised to reform, which was all the satisfaction I could reasonably expect from him. It then came into my mind to go to the communion, and as the minister would not speak to me in the street, nor give me an opportunity to converse with him at his house, and the members with a few exceptions were railing at me, I thought they would forbid me from coming to the table, and then I would demand of them to give me a hearing, and labor with me in a scriptural line." Having formed the above resolution, Mr. Randal went to the communion, but was greatly disappointed; for instead of being forbidden as he expected, they handed him the elements as they did the rest, without any remarks.

This proved another very serious trial to him. However, he said, he examined himself, and then ate of the bread and drank of the cup in commemoration of the

body and blood of Christ as a single member, but not in fellowship with them.



CHAPTER IV.

1. *Randal separates from the church ; others follow his example—Meetings kept up in time of danger.* 2. *Randal feels impressions to preach—Moves his family to Kittery ; removes back—Enlists as a soldier, but enjoys the Divine presence.* 3. *Is convinced of believers' baptism, yet condescends to have his child christened to please his wife.* 4. *He is called to preach—Is baptised.*

A new scene now presents itself. In May, 1775, Mr. Randal, having been treated in the manner before described, came out and separated himself from the congregational church, and met with them no more. He was not cast out, but so oppressed that he came out. It appears by his narrative, that this church in some respects resembled the city of Laish,

which was without gates or bars; all who had a mind to come in, came in, converted or unconverted, and those who were disposed to go out, went out, without labor or discipline. Or, it might be said to resemble the world itself, where the wheat and the tares are both suffered to grow together. Soon after Mr. Randal came out, several others were convinced, and followed his example; and they with him held a constant meeting by themselves, and soon became the subjects of reproach and ridicule for so doing. But, though they were few in number, and their adversaries many, they trusted in the Lord and kept up their meetings, and the Lord owned and blessed them, and increased their number. This, however, was a time of deep distress, being at the commencement of the revolutionary war.

They had fightings without, and fears within. A large British ship of war was then lying near the town, and they were in constant expectation that the troops would land, or that they should share the fate of Falmouth, and other maritime towns, which were wantonly

laid in ashes the same year. In this time of danger, the little flock, not only constantly attended their regularly stated meetings of worship, but frequently appointed special meetings for fasting and prayer. It is not impossible, but He, who heard Jehoshaphat on a similar occasion, might hear this little company of despised believers, and avert the impending judgment with which the place was then threatened, for notwithstanding their defenceless situation, the attention of the enemy was turned another way, and the place and people were preserved.

2. Mr. Randai here records a solemn impression which he felt on his mind the first of June, in the same year. He says, as he was walking alone in a solitary place, remote from all creatures, and was mourning and crying to God for poor sinners, something seemed to drop into his soul, as if he heard a voice powerfully saying, "Why dont you warn them?" upon which, he was immediately impressed with the idea that the Lord intended to use him as a preacher; but, he says, he felt great opposition to the idea, and

thought it a thing impossible at that time ; and used every argument of which he was capable in his own mind against it ; and thought he should even rather die than to attempt it. He, however, observes that these impressions followed him, and added much to his trials, while he kept them a profound secret.

In October, the same year, the inhabitants of Newcastle, through fear of the enemy, chiefly moved back into the country ; and Mr. Randal, in condescension to his wife moved to the upper part of Kittery ; but a sufficient body of troops being sent and stationed on the Island, to guard the place, he removed back in November following. He then enlisted as an assistant commissary, and at the expiration of the time, he enlisted for three months, as a sergeant under Capt. Calf. How much longer he continued in the service of his country, the author is not able to say. But Randal observes, that all the time he was a soldier he enjoyed much of the Divine presence, and that he never lived nearer to God than he did while a soldier.

3. About this time, by a diligent and critical examination of the scriptures, he was convinced that believers were the only proper subjects of baptism; and that the practice of sprinkling infants, and calling it baptism, was a tradition of man, and no where authorized by Christ or his apostles, neither by precept nor example. He says, "Although it was like taking away a right hand to give it up, yet I dared not to hold it, while I found not a "Thus saith the Lord for it." Yet he kept this thing as a secret in his own breast, for a season, lest he should wound the tender feelings of those with whom he united in the worship of God. But it seems by his narrative, that this secret plan did not work very well; for it soon led him into a snare, or in other words, measurably laid him under a necessity of acting contrary to his conscience.

May 4th, 1776, their third child was born, and Mrs. Randal was remarkably anxious to have it christened, and not knowing of any change in her husband's mind respecting baptism, urged him to the performance of that as a duty, which

he considered not a duty ; but considering the delicate situation and tender feelings of his wife, did not like to tell her, in direct terms, that he doubted the authenticity of the ceremony, but answered evasively, and sometimes made one plea, and sometimes another, which neither answered *his* own conscience, nor satisfied *her* mind. At length, the minister of Greenland came to the place to preach, and Mrs. Randal was very urgent to have the child christened, and wished Mr. Randal to carry it to meeting and have it done. He told her it would do no good. Upon hearing this answer, she appeared to be affrighted, and said, "I don't know what you will become!" He then told her the minister would, of course, ask him if he belonged to the church ; and that he should tell him that he did not ; and that the minister would refuse to do it. She then said, "If you will ask the minister, and he denies, I will not blame you." Mr. Randal, therefore, went to the meeting, and in the intermission asked the minister if he would baptise a child for him. The minister answered in the

affirmative, without so much as asking his name. Accordingly, Mr. Randal in condescension to his wife, held up the child, and the minister sprinkled it. But Mr. Randal afterwards often regretted it, and resolved never to have another child sprinkled. While passing through all these scenes, he was still in great trials about preaching. These impressions were still increasing on his mind.

4. He mentions a day when he was at work in his chamber, and bewailing the state of the ungodly, that he felt the power of the Lord impress it on his mind, *to go out and warn them*. And while he made every remonstrance that he was capable of making, in respect to his pedigree, the smallness of his gift, the insufficiency of his natural and acquired abilities; the following words, came suddenly with weight upon his mind, "Set them before them." Whereupon, he immediately left his work, and opened his bible; the first words upon which he cast his eyes, were, Mark vi. 41, "*And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed*

and break the loaves, and gave them to his disciples to set before them ; and the two fishes divided he among them all."

And when he had read the paragraph, and considered how the disciples remonstrated, because they had so little, and how Christ multiplied it, and made it enough for the multitude, it silenced all his pleas.

About this time, he was also confirmed in his own mind, that it was his duty to be baptised by immersion, but was affraid to reveal it to his brethren, lest it should prove a trial to them, and occasion a breach of fellowship. He concluded, therefore, to go to Stratham and be baptised by Doct. Samuel Shepard, who practiced believers' baptism, and thought he would not let it be known at home. However, before the premeditated time arrived to go, he concluded he could not be baptised without the knowledge of his brother Trefethren. Accordingly, one evening he sat off with an intent to acquaint him with his resolution ; and it so happened that his brother Trefethren met him about half way, who was

coming to visit him for the same purpose. Soon after meeting, Mr. Randal told his errand, and Mr. Trefethren also told his. Both were surprised at the remarkable occurrence—both were overjoyed! None, but those who are believers, can anticipate the emotions of their friendly hearts, their reciprocal congratulations, and mutual exultations; for their joy was unspeakable and full of glory. This interview confirmed them both in their duty, and greatly strengthened their faith. They now resolved to make an inquiry among their brethren, with respect to this duty, and see how their minds stood affected concerning the same. They, therefore, attended the next private fast meeting, and when Mr. Randal had cautiously introduced the subject, the question was put to each individual, and every one answered in the affirmative, namely, that they were all convinced of the propriety and necessity of believers' baptism.

Here all were astonished at the wonderful works, and mysterious dealings of the invisible and only wise God, viz. that notwithstanding they had kept all their im-

pressions and views hidden from each other, it evidently appeared, that they had all been at one school, and were disciples of one Master, and were all led by one Spirit. Their little humble *fast*, was of course, turned into a *great and glorious feast*; and there are no words that could better describe their feelings, than the following, written by Mr. Randal himself, "O, how did our souls rejoice together; we leaped and praised God, for his wonderful mysterious ways; and for the increase of our union and fellowship." It was their intention then, to have sent for an administrator, and to have been all baptised together; but before they had an opportunity to send, Mr. Wm. Hooper of Madbury, N. H. was ordained; and Mr. Randal and Mr. Trefethren attended the ordination; and they with two others were baptised by Mr. Hooper, immediately after the solemnities of the ordination were over. Here I must not omit to record a remarkable event, which took place in respect to the four persons then baptised. They all afterwards became ministers of the gospel, and I believe ser-

vants of the most high God. Another curiosity might be added, viz. Benjamin Randal and John Trefethren were of general sentiments; and the two latter, Nathaniel Lord and Ephraim Foss, were of particular sentiments. Divided in sentiment, but united to exalt the name of the Redeemer and to oppose sin, the common foe. What does the most honor to the christian cause, I believe they have all, by well ordered lives, walked worthy of the vocation wherewith they were called; and I charitably hope, they will all meet in that happy world where there will be no difference of opinion, and where those that turn many to righteousness shall shine as the stars forever and ever.



CHAPTER V.

1. *Randal returns from baptism rejoicing, but is again under great trials about preaching.*
2. *Undertakes to read a chapter, and preaches from the first verse.*
3. *Makes a covenant with the*

Lord, and preaches his first sermon.
4. *Is threatened, but continues preaching with success.*

1. Mr. Randal, after being baptised, returned home rejoicing and praising God; but was still under strong impressions to preach the gospel; and although he had been clearly convinced that it was his duty, his reluctance and natural aversion to it were such, that he resisted the impression, till he was reduced almost to a skeleton; and many of his acquaintance thought he was in deep consumption, and he said himself that he almost believed it to be the case. He often prayed that God might take him out of the world; but said, he wanted to be happy after death, and was convinced that none could be so in disobedience.

He still kept up his meetings, and continued them in the same form that was first proposed, viz. by praise, and prayer, and reading sermons. One evening, after their meeting closed, one of the little company said to him, "Brother Randal, I am tired of hearing you read old ser-

mons—If you will not preach to us, do leave off reading old sermons, and read the bible.” The words, “If you will not preach,” took deep hold of Mr. Randal—he thought he was betrayed; that is, that others knew he was called to preach, as well as himself; which, he said, he knew as well as he knew any thing.

2. After much consideration, he concluded not to preach, but thought he would read a chapter in the bible.

Accordingly, at their next meeting, when the time came to read, he took the bible and stood up, and opened to John xiii. 1, and began to read, “*Now before the feast of the passover, when Jesus knew that his hour was come, that he must depart out of the world unto the Father, having loved his own which were in the world, he loved them unto the end.*” Here he paused; and instead of reading, he began to explain what he had read, and thus went on for some time, without considering what he was about; but recollecting himself, he found he was preaching, and immediately sat down. Here, he says, I found the meaning of that mys-

terious expression, Jer. xx. 7, "*O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me.*" He supposes the prophet meant, that the Lord had led him contrary to his expectation, or as though he had said, "*O Lord, I had no expectation of being led as thou hast led me. I intended to have done otherwise than I did.*" This, he says, was his case; for he intended at the next meeting to have read a chapter, instead of reading a sermon, but he had no thoughts of preaching a word. The probability is, that Mr. Randal's feelings at that time, were somewhat similar to the feelings of Jeremiah, expressed in the 9th verse of the same chapter. "*Then I said I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with withholding, and I could not stay.*"

When a man is really qualified and called to preach God's word, he will find hard work to hold his peace; and should

he at any time open his mouth to say a little, he will be likely to say more than he is aware of; for of the abundance of the heart the mouth speaketh. When Mr. Randal looked over his evening's work, he was much mortified, and the next day his mortification was much increased; for, he said, it was noised all about the town, "Randal preached last night!" He thought every body pointed at him.

He then concluded not to read the bible any more in meeting, lest he should again get to preaching. However, when the evening came for the next meeting, he took the bible and a volume of Dr. Watts' sermons, and laid them together by him. When the time came to read, he got up, and laid his hand first on one, and then on the other, several times; but, at last, took up the sermon book, and began to read. As I read, he says, I began to die, as to the springs of life in my soul; and the more I read, the more I felt my life departing. At length, I thought if I dared to read one line more, the Lord would depart from me, and give me up to hardness of heart and blindness of mind.

O, how I felt ! I threw down the book, and broke out into a confession, and cried, and told the people that the Lord had made it manifest to me, for two years past, that it was my duty to preach the gospel, and that I had been like Jonah, who fled from the presence of the Lord. I have been many times in the belly of hell, but now, by the grace of God, am resolved to be obedient, and give myself up to his service, as long as I live.

3. The next day he made a covenant with the Lord, in which he made a full surrender of himself and family to God, in about the following words: "Dear Lord, here I am, I am thine, thou hast made me, and I have been the care of thy kind providence continually, though most unworthy. Lord, take me, and use me as seemeth good in thy sight. If it is thy will that I should preach the gospel, Lord, take me, and send me where thou wilt, only go with me, and let me have the assistance of thy Spirit, for thou knowest, Lord, and thy Spirit hast made me know, that I am not able to do any thing of myself, but through thee I can do all things.

Lord, I do not count my life dear to myself, so that I may win souls to Jesus Christ. I will, by thy grace, wear out my life in thy cause; and my greatest happiness shall be to die a martyr for the gospel of Christ. Here, Lord, is also my dear wife and children, I give them up to thee. I know not what will become of them, or how I shall provide for them; but, O Lord, thou knowest, and I cast them on thee. Now, O Lord, accept of this hearty surrender, which I make for Christ's sake. Amen."

After making the above covenant, he was greatly strengthened, and waxed bold, and at the next meeting, he took the bible, and preached boldly from Rev. iii. 12, "*Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which came down out of heaven from my God; and I will write upon him my new name.*"

He spake with great freedom, and felt much assistance. The saints were much

comforted and edified, but he was immediately plunged into greater trials than ever; for the town was all in commotion, and some said one thing, and some another. He was threatened, but still was preserved, and, in a manner, went on fearless. He preached every evening, and frequently in the day time, for several weeks. He says, "I preached fourteen times in a week, and worked when I should have slept, to maintain my family; for I had no way to maintain them, but by hard labor. I was brought to great straits, and had no freedom to mention my needs to any person, lest they should think I wanted pay for preaching. At that time too, the confusion was so great, I scarcely knew my friends from my foes." After preaching in this way for several weeks, and seeing no particular effect, save that the saints were quickened, and comforted; he began to question his call; for, as he observes, he thought if the Lord had called him to preach, he should see more effect of his labor. This threw him into a great trial, and he was about to give up preaching. But hearing at that juncture

that a great reformation had taken place in the town of Lee, N. H., he concluded to go and see the work ; and intended to notify his brethren of his departure the next Sabbath, and to go the week following. However, he was happily disappointed. The next Sabbath, April 20, 1777, while speaking to the people from Titus ii. 14, "*Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works,*" the power of God followed the word, and the people were much affected ; but nothing was said vocally till the meeting was dismissed, and the people had gone out, when to his great astonishment, he heard an outcry in the street ; and going to the door, he found the street full of people, and flocking from every quarter. He ran into the midst of the throng to find if possible the occasion of the outcry. He found a poor widow in great distress of soul. The moment he approached her, she exclaimed, "O, Mr. Randal, what shall I do ? I am a miserable, undone sinner !" Mr. Randal took her by the hand, saying, "Come in, and I

will tell you." So she went in, and immediately three others began to cry vocally for mercy, and also inquired what they must do to be saved. This extraordinary event had a most powerful effect on the whole congregation. Every one appeared to be affected in a greater or less degree. Some were mourning for sin, while others were praising God, and giving glory to him for the wonderful displays of his power, and for his goodness in visiting Newcastle ! In short, the power and glory of God seemed to fill the house. Mr. Randal, now found no time to go abroad ; he had work enough at home, and work too in which he delighted. The work was so marvellous for a while, and the opposing party were thrown into such confusion among themselves, that there was but little apparent opposition. People of all ranks flocked to meeting to hear the new preacher.

CHAPTER VI.

1. Randal preaches—Many are cut to the heart—The poor widow is converted. 2. Persecution begins—Randal highly threatened—Narrowly escapes death—A plot laid to tar and feather him, but he escapes. 3. An armed mob of forty men raised, who threaten to kill him, but let him pass unmolested.

1. Mr. Randal was now much encouraged, while he saw the people flocking to his meetings in crowds. At the next meeting, he preached from Matt. xiii. 3—8, “ And he spake many things unto them in parables, saying, behold, a sower went forth to sow ; and as he sowed, some seeds fell by the way side, and the fowls came and devoured them up ; some fell on stony places, where they had not much earth : and forthwith they sprang up, because they had no deepness of earth : And when the sun was up, they were scorched ; and because they had no root, they withered away. And some fell among thorns ; and

the thorns sprang up, and choked them. But others fell on good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.”

These words were so suited to the occasion, and so well applied, that the discourse had a marvellous effect on the hearers, and many were cut to the heart ; and quite a number were praying that they might be like seed in the good ground.

The next day, he preached from Mark xii. 41—44, “ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury ; and many that were rich cast in much. And there came a certain poor widow, and threw in two mites which make a farthing. And he called unto his disciples and saith unto them ; verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living.”

This passage, was not less appropriate than the above, and was attended with a similar blessing. The poor widow, above

named, who cried for mercy in the street, being present, arose, and made a public offering of herself, soul and body, to the Lord. The work of the Lord was wonderful, and daily increased till about thirty persons were hopefully converted. By this time, however, those which had received the seed by the way side, on stony places, and among thorns, had almost worn off their conviction, and the old dragon lost no time in mustering his dis-astered forces, and soon had them paraded in their usual order.

2. The spirit of persecution now evidently appeared in many ; and all the enemies of liberty and equality in the region were alarmed, and Mr. Randal was highly threatened. Drums were beaten for volunteers—mobs raised—tar and feathers prepared, &c.

Here I must not omit to record several instances which are stated in an extract of his life, written by himself not long before his death.

He says, “ Now persecution grew very hot, and there was such threatening language given out, that I really felt in dan-

ger of my life ; but I gave myself to prayer, and the Lord very marvellously preserved me. As I was walking the street one day, some one threw a large piece of brick at me which brushed my hair, on the back part of my head, and was thrown with such violence that when it struck the board fence, it broke to pieces. Had I been but two inches further back it must have split my head. O, may eternal praise be given to him who shielded my life. I looked, and saw the brick when it struck the fence, and was about to turn my head to see where it came from, and who sent it, but a thought struck my mind, I wont ; I don't want to know. Now I can pray, "Lay not this sin to their charge." If I should know, it may be, when I see them, I may feel some hardness. One evening, a number came to my house and stood before the door. They railed at and cursed me, and said they would throw me into the river. These, I believe, were chiefly from a neighboring town. Once, I appointed a meeting in Newcastle on the maine, where a number collected. One

of the selectmen of Rye, and one of the selectmen of Newcastle, each having a number of men with him, met at a gate, where they thought I should pass, and brought a bucket of tar, and a handkerchief full of feathers, in order to tar and feather me; but it so happened that I and my company went by water to the place where the meeting was; and the mob knew it not, till after meeting was begun. They were so exasperated at their disappointment, that they tar and feathered the two posts, and the beam of the gate from end to end, and there it remained for a long time, for a memorial of their folly. Many that passed by had them in derision.

3. After recording the above, he mentions another very trying scene, through which he had to pass the same summer; but for some reason, conceals the name of the town, where the affair took place; and only mentions the circumstances attending, and the final result, which were in substance as follows, viz. He was invited by an individual to preach in a certain town, at a private house, and previous to the day appointed, he was frequent-

ly told that the people of the town had said, if he came there to preach they would mob him. On the evening before the appointment, one of the brethren came to inform him, that it would not do for him to go, for the town was all in an uproar. He, however, concluded that the Lord had called him there to preach, and accordingly went. As he was about entering the town, he called on an old friend, who appeared to be very glad to see him, but told him that the people were very much agitated, and that they had been around the day before with a drum, beating for volunteers; that they had raised as many as forty men, who were then collected at a tavern, which stood by the road where he was to pass, to go to his appointment; and also that he understood that a certain man had offered them a barrel of rum, if they would kill him. After hearing the above, and much more to the same purpose, Mr. Randal answered with his usual firmness and aptness, "that is the devil's old regiment. He raised forty men once before to kill brother Paul, but he missed it, and I believe he will be dis-

appointed now. I believe God has called me to preach in the town, and I am resolved to go. I have no life, nor wife, nor children, nor name, nor cause, but the honor and cause of the blessed Jesus; and I had better die a great many times over, than to desert that cause and bring a reproach on it. All who came in, said all they could to hinder him, and told him he had better not venture.

He says, "I had none to encourage me, but my blessed Master." To form the climax of discouragement, the woman of the house where the meeting was appointed, came a cross way to meet him, and came in crying, and said, "Mr. Randal, I have come to tell you that it will not do for you to go to our house to day, for they will kill you, and they threaten to do us much harm. Mr. Randal replied, "Do not be afraid, woman, you shall not be injured by me. I must go into the town to preach the gospel, and I don't want a house to preach in. I am willing to stand under a tree, and speak to any who will hear me; I'll run the risk of their harming me." He and his friends then went on, and pass-

ed the tavern, and although the mob was there sure enough, not one of them appeared, and there was not a dog to move a tongue. At length they came to the house where the meeting was appointed, and finding the man calm and not affrightened by their threatenings, they concluded to have the meeting in the house. After waiting awhile to see if the mob would come, Mr. Randal began his meeting. He spake from Acts xiii. 46, "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: But seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles."

After a short introduction, as he was about entering upon his doctrinal points, behold, the mob appeared. This produced some disorder in the meeting. The women being affrightened, ran out. The men, however, kept their seats, and Mr. Randal continued his discourse, and instead of being intimidated at their appearance, like Paul and Barnabas, he *waxed bold*, and attended regularly to the expla-

nation of the important subject. He says, "As soon as I saw them I felt a most blessed degree of the power of God drop into my soul, and it appeared to me that it would be impossible for them to touch me; and if they should pull down the house, it would be impossible for them to pull one stick of it upon my head; for I felt shielded all around with the power of God."

The mob marched up to the corner of the house, where they halted and formed a line. It was so ordered by Divine providence, that a remarkable shower arose, and while Mr. Randal was loudly blowing the gospel trumpet within, to the waiting audience, the mob without witnessed a scene somewhat similar to that anciently witnessed by the stiffnecked Hebrews, near the base of Sinai, while Moses their inspired leader was talking with God in the mount. He says, "It soon began to thunder and rain very fast; the thunder was very heavy, and the lightning was very terrible; but there they stood till the meeting was ended." This marvellous shower, lasted about as long as

Mr. Randal's meeting. When the cloud had passed over, he dismissed the assembly and went out to the men, and several of them shook hands with him, and not one of them gave him an unhandsome word. The mob then retired; and Mr. Randal's friends, supposing the danger to be over, left him to go home alone. Mr. Randal, after taking some refreshment, between sunset and dark went on to an evening appointment, which was on his way home; and when he had rode about a quarter of a mile from the house, he found the mob standing two abreast in the road, which was surrounded by a thicket of pine bushes. He rode up to them, and as he approached, they parted to the right and left, and gave him the path; and as he passed through them, they bowed and wished him good night. "This," he says, "was all the mobbing I got. O, the infinite goodness of God, to unworthy me! What shall I render to the Lord for all his goodness; I will take the cup of salvation, and call upon the name of the Lord."

Here the candid reader will see that Mr. Randal's faith was brought to a fair

trial, and notwithstanding his persecutors were not suffered to lay violent hands on him, yet it appears by every circumstance that it was their intention either to have done him corporal harm, or to have affrightened him, and prevented him from delivering the message, which God had given him to deliver in that place. Had he, under these impious threatenings and appearances of danger, sought to have saved his natural life, he must of course, have lost his spiritual life, and brought a reproach on the cause of the blessed Redeemer, strengthened the hands of the wicked, and probably emboldened his persecutors to have committed greater outrages. But, knowing his calling to be of God, he committed his All to him, as unto a faithful Creator; and with a firmness and holy boldness, worthy of an ambassador for Christ, he steadily pursued his journey, and delivered his message; in doing which he offered his life upon the gospel altar, as Abraham offered his son on mount Moriah. And as Abraham, when sufficiently tried, found a ram for a burnt-offering, caught in a thicket by the

horns ; so our gospel hero, after passing through every trial relative to this alarming affair, found the mob in a thicket, with as little power, and probably with as little inclination of doing harm, as Abraham's ram.

How evident it is from the above, that he who seeks to save his life shall lose it ; but he who will lose his life for Christ's sake and the gospel, shall find it ; and that they who trust in the Lord shall never be confounded. Ministers should never count their lives or any thing else dear to them, in comparison with Christ and his cause. But if in danger, should say like the pious Psalmist, " At what time I am afraid I will trust in the Lord." Mr. Randal now left the scene in gospel triumph, having a deep and enlarged sense of the goodness of God, and his divine protection. He was now if possible more confirmed in his mission than ever. His faith was greatly increased and his strength renewed. He says, " I felt the word of the Lord, like fire shut up in my bones ; I had kept back till I was weary with repining, and my time appeared very short ;

for I was so weak that I could hardly go about, yet I used to preach every day, and sometimes three times a day." Finally, it appears by his narrative that he spared no pains to win souls to Christ, and his gospel reward was in proportion to his labors. He sowed much and reaped much. He went forth weeping, bearing precious seed, and came again with rejoicing bringing his sheaves with him..



CHAPTER VII.

1. *Randal preaches in the country—Is invited to New-Durham--Passes through Earrington—Sees great effect of his labors—Is persecuted, or rather reproached and railed at.*
2. *Great moving at New-Durham—A day of fasting agreed on, to inquire of the Lord whether it would be right for him to settle in the town.*
3. *His removal.*
4. *The Baptists in New-England all in union.*
5. *Randal called upon to tell why he did not preach the doctrine of election.*

1. Mr. Randal now began to travel into the country, and preached part of the

time in Madbury, N. H. and in other places adjacent, and saw much of the glory of God in the conversion of souls, and increase of the Redeemer's kingdom. About this time, several men from the town of New-Durham, heard him preach, and invited him to make them a visit, earnestly entreating him to come and preach in the town where they lived. A way being opened by the providence of God, he soon after went. On his way he passed through Barrington, N. H. where he attended several meetings, and saw much fruit of his labor. He says, "It was a wonderful journey. Wherever I went, my blessed Master was with me. The power of God fell on old and young ; and sinners were crying for mercy, and many were rejoicing in God all through Barrington ; but some opposed me with great rage, and called after me, and railed, and threatened, but the Lord preserved me.

2. When he came to New-Durham, and had preached the word there, he found a great moving on the minds of the people in general, and several of the inhabitants were urgent to have him move his

family into the town, but he gave them no encouragement. He, however, made them another visit the ensuing fall, and finding them still urgent, he told them if he could know that it was the will of the Lord, he would come. It was then thought proper, by him and them, on an occasion so important, to hold a day of fasting and prayer, and so inquire the mind of the Lord, with respect to this thing. This being done, all were satisfied that the thing proceeded from the Lord. Accordingly, a respectable committee were appointed, and sent with proposals of settlement to Mr. Randal, who having become satisfied that it was his duty to go, answered them in the affirmative; but told them that he could hear nothing about proposals, for he never intended to be confined to any people, but meant to be every person's minister. However, he said, "I have a family, and am not able to move them any further than I can carry them by water; and if you will carry them and me to your town, I don't expect you will let us lie out doors, but I expect you will find me a house, and I mean that these hands

of mine shall administer to my necessities.'

3. Thus the business was soon concluded ; and on the 23d of March, 1778, Mr. Randal with his family left Newcastle, and on the 26th of the same month arrived at New-Durham.

This year was remarkable for reformation ; the work of the Lord spread much in several towns, particularly in Gilman-ton, Loudon and Canterbury, N. H., and many were brought to rejoice in the Lord ; and several were called into public testimony. Mr. Randal spent his time chiefly in preaching and travelling the country, and mentions that he had many afflictions to pass through.

4. Here I would just remark, that from the time of Mr. Randal's baptism to this time, nothing had transpired or taken place, to cause any division or disunion among the Baptist brethren in New-England. All were in love and union. All were in harmony ; unanimity pervaded the whole. Mr. Randal, to be sure, was of general sentiments, and did not know but that it was the case with all his broth-

ren. All were engaged to exalt the name of Christ, and to describe to their fellow mortals their undone situation without him, and the way of life and salvation by him. The Baptist ministers, at that time, made a very humble appearance, and observed the strictest rules of temperance. They considered Christ as their only example, and his apostles as their learned guides. They were exceedingly tenacious of scriptural doctrine, scripture words, and scripture rules. They used a very common diet, and appeared in very modest and plain apparel. Their very appearance seemed to command the respect and reverence of every candid beholder. I recollect, when I was a youth, that they used to pass by my father's, in companies, to attend their great meetings, and the sight of them always put me under conviction. I thought they looked like the apostles of Christ; and notwithstanding they were held in derision by the people with whom I was connected, and I was also in my sins; yet there was a testimony in my conscience, similar to that anciently expressed by the soothsaying dam-

sel: "*These men are the servants of the most high God, that shew unto us the way of salvation.*"

It would have been considered almost a crime, in those days, for a Baptist minister to appear in the desk in a black coat, with black-balled boots, or in a dry warm day with gloves on his hands, and an umbrella over his head, to keep the sun from shining on him. Such an one, would have been considered rather a merchant of Babylon, than a follower of the despised Nazarene.

Nothing had been said about Calvinism or Arminianism. Mr. Randal says, "As the doctrine of Calvin had not been in dispute among us, I had not considered whether I believed it or not. But as the Lord had shewed me an universal atonement, and fulness enough in Christ for all men—the appearance of grace to all men—that the call of the gospel was to all, and that God was not willing that any should perish—that same love constrained me to go forth, and call upon all men to come to Christ and be saved." Mr. Randal was, at that time, a regular mem-

ber of Berwick church, and for any thing that he knew, in good standing. He went on preaching from place to place, as he thought he was led by the Spirit. The reformation increased, converts were multiplied, and love and harmony prevailed among the brethren. But alas! the scene soon changed, and trials succeeded.

5. Mr. Randal soon found himself in a place too strait for him. He was one day very unexpectedly called upon by one of his old brethren in the ministry in a public assembly, to tell why he did not preach election, as Mr. Calvin held it. Mr. Randal replied, "Because I do not believe it." Upon hearing this, the minister fell into dispute with him, and the longer they conversed on the subject, the more they differed; and, finally, a complete separation was the result. But not without several more sharp trials, which will be described in the sequel.

Previous to this, Mr. Randal had considered the scriptures to be the oracles of God, and read them for the sole purpose of knowing what they testify concerning Him, and what duties He requires of men;

together with the rewards promised to the obedient, and punishments denounced upon the disobedient; without inquiring particularly into their systematical construction. But the above attack put him upon thinking; and he began now to study more deeply upon the subjects contained in the bible, and to theorize on what he read. The more he read and thought on those things, the more he was established in his first principles, i. e. the principles with which his mind was so deeply impressed at the time of his conversion. For although there were several texts in the writings of St. Paul, which are hard to be understood, and which he at that time was not able to construe, being young, and not historically acquainted with the circumstances which existed at the time those things were written. Yet, finding the tenor of scripture in his favor, he concluded that as all scripture was given by inspiration of God, they must all be right, and all consistent with each other; and of course these texts, if rightly understood, must contain a sense coincident with the rest of the bi-

ble. He also concluded that as God had led him to understand many other passages, He would also in due time, lead him to understand these. He says, "The more any one disputed with me, the stronger I grew in my sentiments; because it made me search the scriptures more, and pray more earnestly to God, for a right understanding of them."



CHAPTER VIII.

1. *A meeting appointed at Gilmanton—Randal called upon to answer for himself, and his antagonist publicly declares that he has no fellowship with him, in his principles—Randal's reply.*
2. *He is again called upon to answer for his errors, and is dropped without rejection or dismissal—Much public excitement.*
3. *Randal becomes a member of a separate church, and is ordained.*
4. *Church embodied at New-Durham.*

1. In July, 1779, a meeting being appointed for that purpose, at the Baptist

meeting-house in Gilmanton, Mr. Randal was called upon to answer for himself, before a public assembly. A debate ensued which continued the greater part of two days ; and at the close, the minister, who had been principal in the debate, arose, and made a public declaration in the following words, “I have no fellowship with brother Randal, in his principles.” Upon hearing this, Mr. Randal stepped upon a seat, and said, “It makes no odds with me, who disowns me, as long as I know that the Lord owns me.” “And now let that God be God, who answers by fire ; and that people, be God’s people, whom he owneth and blesseth.”

2. Soon after this, he was called upon again to answer for what they called his errors, before another public assembly, at Madbury meeting-house. Also, a brother by the name of Daniel Lord, was called to the same meeting on the same occasion. He records nothing very particular of what transpired at that place ; only says, “They had us in a great meeting-house, before a great assembly, and disputed with us as long as they saw fit ;

and then let us go, without either owning or disowning us. He adds, "I applied to the church to which I belonged, for a dismission, but they would never grant it. Neither was there ever a committee appointed by the church, to labor with me, that ever I knew of; and so they let me alone."

These public and sharp labors with Mr. Randal, had no conciliating effects; but rather tended to increase the division. Much was said about Randal and his doctrine, and the public excitement was very great. Almost every body was searching the scriptures, to see what doctrine they contained, and what principles to adopt; and as fast as they got satisfied, they took a stand on one side or the other, and a visible separation began to take place through all the region.

3. About the beginning of 1779, a church, embodied by Eld. Edward Lock, in Loudon and Canterbury, N. H., separated themselves, and protested against Calvin election. In August, the same year, the brethren in Barrington who had been considered a branch of the Berwick

church, being of general sentiments, embodied into a church, and became separate; and Eld. Toser Lord, who having been previously ordained at Lebanon, Me., by Dr. Samuel Shepard and others, separated himself from the Calvinistic church, and the same fall, became a member of the church in Barrington. In March, 1780, Mr. Randal was received into the fellowship of the same church; and on the 5th day of the ensuing April, he was publicly ordained, at New-Durham, to the work of an evangelist.

The ordination was performed in the following manner, viz. Elder Toser Lord preached a sermon suited to the occasion, from Acts xiii. 2, 3; "*As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them, and when they had fasted and prayed, they laid their hands on them, and sent them away.*" Elder Lord also gave the charge. Elder Edward Lock gave the right hand of fellowship. Here Mr. Randal took the title of *Elder Randal*. A title which I shall frequently

make use of in the sequel, instead of Mr. Randal, being more familiar both to me and the people of the connexion.

4. Elder Randal now began his gospel career, and laid the foundation of the connexion, now extending over a great part of North America, commonly known by the denomination of **FREE WILL BAPTIST**.

The circumstances attending this memorable event, he records in about the following words, "There being a considerable number of brethren and sisters in New-Durham and its vicinity, we had it in contemplation to embody as a church by ourselves, and were still of opinion that there must be some written articles of faith, and a written covenant for us to sign; although we concluded that the scriptures of truth were the only rule of faith and practice.

It was, therefore, agreed that I should write such articles and such a covenant as I thought would do, and lay the same before the brethren for them to judge of. I accordingly wrote thirteen articles which may be seen by referring to the church re-

cord, vol. i. I also wrote the following covenant, which I here insert for the satisfaction of those who may wish to know how this denomination first embodied.

THE COVENANT.

“We do now declare that we have given ourselves to God; and do now agree to give ourselves to each other in love and fellowship; and do also agree to take the scriptures of truth for the rule of our faith and practice, respecting our duty toward God, our neighbors, and ourselves.

We do promise to practice all the commands in the New Testament of our Lord and Savior Jesus Christ, so far as they are now, or shall be made known to us by the light of the Holy Spirit of truth, without which, we are sensible, we cannot attain to the true knowledge thereof. We also promise to bear each other's burdens, and so fulfil the law of love, which is the law of Christ. We do further agree to give liberty for the improvement of the gifts of the brethren, and to keep up the worship of God, and not to forsake the

assembling of ourselves together, as the manner of some is. We do likewise further agree not to receive any person into fellowship, except they give a satisfactory evidence of a change in life and heart; and also promise to submit to the order of the Gospel as above. Amen.”

“After the above named articles, and covenant were drawn up and laid before the members, on the 30th of June, 1780, we all, in a solemn manner, by prayer and supplication to the Lord, covenanted together in the fear of God, and signed our names to the above instrument. This is the beginning of the now large and extensive connexion, called **FREE WILL BAPTIST.**”

Here, the candid reader will see how God owned this good man, and blessed his labors in the gospel, notwithstanding his brethren considered him to be in great errors. However, he was now pleasantly situated, and surrounded with a company of loving brethren, of his own sentiments, and, as we may say, with a table furnished before him in the presence of his

enemies. Yet he was almost continually laboring under peculiar trials in his own mind ; for although he was confident that God had converted his soul, and had called him to preach the gospel, there were several passages of scripture which he did not fully understand, and as he was now placed as the mark of opposition, his opposers would often throw those passages in his way, in order to confute him, viz. such as Rom. viii. 29, " Whom he did foreknow, them he also did predestinate," &c. Eph. i. 4, " According as he hath chosen us in him, before the foundation of the world." And Rom. ix. 13, " Jacob have I loved, and Esau have I hated." " Many are called, but few are chosen," &c. When any of his opposers threw any of those passages in his way, he would not pretend to construe them, but confessed that he did not fully know the meaning of them, and at the same time would tell them, that they would prove nothing for them ; and that he believed that if fully understood they contained a sense which ran parallel with the universal call of the gospel.

CHAPTER IX.

1. Randal is brought to a stand—Experiences a remarkable manifestation of light. 2. Anecdote—his first visit to Little-falls—success in preaching. 3. Opposition at the time of baptism. 4. The church embodied at Tamworth and another in Larrington N. H.

1. After preaching a while, Elder Randal fell into a great trial, in respect to the meaning of those controverted subjects. At length his trial so increased, that he was brought quite to a stand, and said he felt as if he could not preach, unless he could have those subjects opened to his mind. Soon after this he was thrown into great distress of soul, in which time he cried constantly to the Lord to be taught. He said, he felt no freedom to search any writings to get the opinions of men; he even felt forbidden to do it.

Here he relates an extraordinary manifestation, which he experienced in the end of his trial, and which proved satisfactory

to him in respect to the meaning of those passages. He says, "Sometime in July, 1780, I was in great trial of mind, on account of the above texts; and in order that I might not be discovered by any, I walked into a remote place, where I had a piece of corn growing, and went into the midst of it. My soul was in great agony, I sat down upon a rock and was praying to my heavenly Father to be taught. All at once, it seemed as if the Lord denied to teach me. This increased my trial, and I cried, Lord, why may I not be taught? And the answer was, "because thou hast too many right hands, and too many right eyes." I said, "Lord, what are my right hands, and right eyes?" And it appeared to me that they were my traditions, which I still held, and my old brethren whom I had come out from; for although I had left them, I was too much hung upon them, and had not fully renounced their doctrines and opinions. I saw too, that I was too much incumbered with natural connexions. I saw that I needed much purifying and refining. I said, Lord, here I am, take me, and do

with me as thou wilt. I freely surrendered myself, that moment, into his hands; and O ! the flaming power, which instantly passed through my soul. It would be impossible to give any person an adequate idea of it, unless they had experienced the same. It was so amazingly powerful, and began to strip away every thing from me, in such a manner, that I thought I was going to lose all I ever had. I began to hold back a part; but immediately something whispered in my soul, saying, Didst thou not resign up all ? I said, yea, Lord, and here I am. The power then increased in my soul until it stripped me of every created thing, as to my affections. I tried to recollect my brethren and connections, but I could not get any feeling sense of them. I had no feeling of any thing, but the great and awfu, terrible and dreadful majesty of God, which sunk me, as it were, into nothing. When I was thus stripped, it appeared to me that I saw a white robe brought and put over me, which covered me all over. I looked down all over me, and I appeared as white as snow. A perfect calm, an awful rever-

ence, and solemn fear of God, pervaded all my soul. A bible was then presented before the eyes of my mind, and I heard a still small voice, saying look therein. I looked in at the beginning of Genesis, and looked out at Revelation. I saw all the scriptures in perfect harmony; and those texts, about which my opposers were contending, were all opened to my mind; and I saw that they ran in perfect connection with the universal love of God to men—the universal atonement in the work of redemption, by Jesus Christ, who tasted death for every man—the universal appearance of grace to all men, and with the universal call of the gospel; and, glory to God! my soul has never been in any trials about the meaning of those scriptures since. After passing through the above, the scene was withdrawn. I came to myself, and was sitting on the rock, and all flowing with sweat, and was so weak that I could hardly sit up. I observed the sun, and found I had been in this exercise as much as one and a half hour. I never could tell whether I was in the body or not.”

It would doubtless have been gratifying to my readers, if Elder Randal had given a short specimen of his extraordinary view of the construction, and plain meaning of those controverted subjects, to which he alludes. All candid christians, no doubt, will admit that the scriptures of truth are in perfect harmony ; and if rightly and fully understood, contain no paradoxes. Yet good men of different persuasions, have different views of the meaning of scriptures, and are naturally apt to put such constructions on them, as will best prove their favorite systems, and promote their favorite objects.

The partizans of all denominations are loudly proclaiming, that the scriptures are all in unison with their sentiments, and go to prove their doctrines. Some men presume that if they can select as many simple verses, or half verses as there are canonical books in the bible, and can by any mode of alligation without any regard to their connections, put them in such order, as to make them appear to prove some darling doctrine, which they may affect to hold, under any pretext whatever,

they will even dare to affirm, that all the bible goes to prove their system.

Elder Randal, however, was not of the above description ; but was quite the reverse. He ever appeared to entertain the highest sense of the authenticity of the holy scriptures. He believed they were written by holy men, inspired by God for that purpose ; and that they contain every thing necessary for us to believe and practice. He also considered it to be almost an unpardonable sin, for any one wilfully to add to, or take away from that sacred book. He considered any man equally obnoxious, who should dare to wrest any part of the scriptures, for the sake of maintaining or supporting any favorite tenet. He also considered it gross presumption for himself, or any other man, in the capacity of a public teacher, to offer an explanation upon any passage of scripture, unless he was led understandingly into the same, by the spirit of God.

It might further be remarked that Elder Randal was not one of those disciples, who keep their light under the bed or

bushel ; but at all times and on all occasions, he ever appeared to be willing to set his light on a candlestick, that it might give light to all who came into the house. Neither was he like those preachers who strive to please every body, and accommodate their discourses to the opinions of those who hear them ; but he zealously maintained his opinions at home and abroad, before his friends and his foes, his admirers and persecutors, without seeking the applause of the one or fearing the reproach of the other. I recollect of hearing him say, not long before his death, that he defied any man to prove that ever he preached any more than one doctrine wherever he had travelled.

2. The following anecdote will give the reader a specimen of his manner of dealing with those whom he thought handled the word of God deceitfully. A minister in high standing having an occasional call to preach in New-Durham, Elder Randal with others, turned out to hear him ; and he invited the preacher to sup with him. Supper being over, the following conversation took place.

M. Brother Randal, I preach as free as you do. I have to-day.

R. I know you tried to, but I could see your bare spots. However, I believe a great deal of what you have said to-day; and should have said *Amen*, if I had thought you believed it yourself; but there was something in me, that kept saying all the while you was preaching, "He is a hypocrite—he is a hypocrite. He has a mitten for either hand. When he is with the Predestinarians, then he is a great Predestinarian; and when he is with the Free Willers, then he is a great Free Willer."

M. Well, brother Randal, I believe there is no one that will ever be able to say that of you; for I believe when you are with those who think differently from you, you sway the harder upon your principles.

R. That I do, indeed. And I do it, if possible, to convince them of their errors.

This manner of plain dealing, often stirred up Elder Randal's enemies; and caused them to speak reproachfully and diminutively of him; but, at the same time, procured him a great many friends:

for it often happened that those who were his most violent opposers, by hearing his plain and pointed discourses, were convinced, and became his most loving brethren. His honest zeal and assiduous labors were often rewarded with large companies of new-born souls ; while others, of more acquired abilities, have died without seeing much fruit of their labors. Elder Randal now felt his heart greatly enlarged, and began to feel impressions on his mind to travel more extensively. The same year, he travelled east as far as Saco river, and made his first visit to Little-Falls, (now called Hollis.) A reformation took place, and spread in that region, till a church was embodied consisting of one hundred members. But here, as well as in other places, he met with opposition.

3. One day as he was about to administer baptism to a number of candidates, and for that purpose repaired to a small mill-pond, it being the most convenient place ; the man who owned the pond, feeling great opposition to Randal, resolved to deprive him of the privilege of baptising in it. He ran immediately to his mill, and hoisted

both gates to draw off the water, and so disappoint him. Randal observing that the water was fast falling, without knowing the intention of the man, said, "Our heavenly Father has given us water to baptise in, and we must improve it while we have it;" and began to baptise. The man finding himself disappointed, ran with great violence to the bridge, and taking up a club in his hand, threw it at Randal as he was baptising; but some of the people caught hold of his arm, and stopped its force, so that it fell short and dropped into the water. Several clubs were afterward sent; but the mischief was prevented in the same manner. Randal observed that clubs were falling into the water, but being solemnly engaged, he made no inquiry, until the candidates were all baptised; when coming up out of the water, and seeing a tumult among the people on the bridge, he inquired the cause of it. Upon which he was told that there was a man on the bridge, who had been trying to kill him while he had been baptising. "Where is the dear soul," said Randal, "Let me go and speak to him."

Crowding through the people, he came to the man, and began to address him in the most loving manner. But the man seeing Randal, immediately setting his brow as brass, and his neck as an iron sinew, drew back his arm, and directed his fist at Randal's face ; and no doubt the blow might have proved painful, had it not been for the all-preserving hand of God, through the interference of several friendly persons who were standing by, and suddenly pulled Randal out of the man's reach. " Why did you not let him strike me ?" said Randal, " it might have been the means of the conversion of his dear soul." He never appeared to value what he suffered, if he could but see souls converted. This same year, the work of the Lord spread in a very rapid manner through the country round about, and many were hopefully converted.

4. The ensuing February, 1781, he established a church in Tamworth, N. H., and the work of God spread in a wonderful manner through that region, which was then a wilderness, but thinly inhabited. The same year, also, another church was

embodied in Barrington, N. H., consisting of a large number of members. These events greatly encouraged Elder Randal. He exerted himself to the utmost, and spared no pains to spread the news of free salvation to his perishing fellow mortals. The times were hard, money very scarce, the people poor, and he in indigent circumstances, having now a wife and five little children, and no salary, only what the people pleased to give him, which was very little. But he arose early, sat up late, and ate the bread of carefulness, working when he could for the maintenance of his family; but, making preaching his main business, he often went hungry himself for the sake of feeding others with the bread of life.



CHAPTER X.

1. Randal makes his first visit to Kennebeck--Preaches at Parker's Island and Woolwich. 2. Meets with opposition--Preaches on a grave. 3. Embodies a church at Woolwich, and returns.

1. Elder Randal now began to feel powerful drawings in his mind to travel

eastwardly, and says, "I had very great impressions on my mind to travel eastward as far as Kennebeck river; but felt opposed to the impression, as I thought it appeared impracticable under the existing circumstances; for it being then about the close of the revolutionary war, money was very scarce, and I had but little, and knew if I went, I must be altogether a stranger in a strange country; and besides, it was then a new thing, in this country, for ministers to travel from place to place, to preach; and that such were considered the common disturbers of the peace, breakers up of churches, &c." But having been under those impressions for some time, he says, "On the last day of September, 1781, I set out alone, and travelled as far as Saco river, where I found a brother who was willing to accompany me to the end of the journey. The Lord granted us his presence, and prepared our way before us, and we met with much kindness on the way."

They crossed the Kennebeck river at Georgetown, and held their first meeting on Parker's Island. Here they were

greatly encouraged. The people were very solemn, and desirous again to hear the word. They, therefore, appointed to preach at the same place the next day. At this meeting they received still greater encouragement. The power of the Lord was manifested among the people; many were stricken under powerful conviction, and the work resulted in a very glorious reformation.

The next day, Oct. 2, 1781, Elder Randal made his first visit to Woolwich, Me., where he found a number of precious christians, who were longing for the coming of the Lord with power. He preached his first sermon, from Solomon's Song i. 7, 8; "*Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside to the flocks of thy companions? If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the Shepherd's tents.*" When he mentioned the words, the power of God seemed to accompany them to the hearts of the

saints, and a marvellous season ensued. The children of God appeared like so many sheep, hearing the voice of their shepherd and running to meet him, and leaping into the pasture where he feedeth and where he maketh them to rest. The followers of the Lamb seemed unable to contain their joys, and as Gideon's men every one broke their pitchers, and cried, "the sword of the Lord and of Gideon;" so these praised God and the Lamb in a wonderful manner.

This marvellous display of Immanuel's power, excited almost universal attention, and the people of all ranks turned out to hear the new preacher. The next day, he preached again at the same place, from Philip. ii. 9; "*Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess Jesus Christ to be Lord, to the glory of God the Father.*" This also was a day which will long be remembered. Hundreds attended,

many of whom upon hearing the discourse were solemnly convinced of their duty, and being pricked in their hearts, began to do as every body should do, (i. e.) bow the knee to Jesus, and confess him to be Lord to the glory of God the Father. The most carnal were struck, and cried for mercy, and the work spread with mighty power throughout the vicinity.

At the close of this meeting, another new scene presented. A number offered themselves for baptism, and he repaired to the water and baptised five. He says, "although there were about three hundred persons present, there were no more than three that ever before saw baptism administered by immersion." He observes, that as far as he could learn, this was the first instance of the kind which had then taken place east of North-Yarmouth. I would here remark, that Mary Savage (now Mary Card) was one of the above number, and although blind from her birth, she has ever been blessed with spiritual eye-sight, and has been a very useful member, and yet remains a mother in Israel.

2. By this time, however, the ministers

and members of the old churches in that region had become much alarmed. Some said one thing and some another, and notwithstanding they were generally strong Calvinists, believing that God for his own glory, had foreordained whatsoever comes to pass; they were quite unreconciled to this dispensation, and manifested great fear that it would result in the destruction of their doctrine, and the overthrow of their churches.

One instance will suffice as a specimen of the opposition with which he met. I was told by him and by others, that he was invited to preach in a certain meeting-house in the region, and attended at the time appointed. When he came to the place, a large congregation of people had gathered before the meeting-house, and the *parson* of the parish was among the rest, who stepped up to Randal and demanded of him to tell by what authority he did these things, viz., to go and appoint meetings in parishes which were not his own. Randal very readily informed him that he was called and authorized of God, to go into all the world and preach the

gospel to every creature. The parson upon hearing this flew into a violent passion, and demanded him to work a miracle as a confirmation of his word; and pointing at the whip which Randal held in his hand, lifted up his voice with a commanding tone, saying, "I demand of you, in the presence of this congregation, to turn that rod into a serpent." A gentleman of the town, who was standing by, said, "I think if he was to, you would be the first man that would run from it." By this time, the people were in an uproar. Some were for having Randal go into the meeting-house, and some were for keeping him out. Randal desired silence and said, "The Most High dwelleth not in temples made with hands;" and stepping upon a grave, said, "I will have this grave for my pulpit, and the heavens for my sounding board." He then began to preach to the people, and although the *parson* and several others went away disgusted, yet many of those who tarried found it to be a time of refreshing to their souls, and went away praising God for the glorious truths they had heard.

3. Notwithstanding the opposition, the people in general were much awakened, and the reformation spread in different directions. Many were hopefully converted. Elder Randal returned to Parker's Island, and to his unspeakable joy, found that the work had there begun to spread rapidly ; and that many had experienced delivering grace. The Sabbath following, he went back to Woolwich, and was very unwell. It was thought by some, that he would not live ; but the Lord rebuked his complaint, and raised him up, so that he preached in the afternoon, and God blessed his labors. Several experienced a change of heart in that meeting. At the close of the exercises, he went to the water, and baptised several more ; and then returned to the house, and embodied a church. After giving them suitable instructions, with respect to church discipline, he gave them the parting hand for that time. I must, however, remark that this visit laid the foundation of what is now called the Edgcomb quarterly meeting ; for, soon after this, a church was embodied in Georgetown, and another in

Edgcomb in the same region ; and, notwithstanding the numerous trials through which they have passed in the course of their spiritual warfare, and the vicissitudes experienced by others, they have constantly maintained their profession, and kept up the worship of God, and have from time to time, been favored with revivals and additions. Elder Randal was gone from home, on this journey, 37 days ; travelled about 400 miles, and attended 47 meetings.



CHAPTER XI.

1. *Randal visits Gorham, &c.—The Connexion much increased—Monthly meetings established—The bible given to each as their only book of discipline.*
2. *Modest apparel and temperance recommended.*
3. *The church in Gorham added—Randal's wife's father dies.*
4. *Loudon and Canterbury churches join the Shakers—Randal is called to gather the scattering members.*
5. *He visits the church in Woolwich, &c.*

1. Elder Randal, after remaining a short time with his family, by request of

the people, visited the towns of Gorham and Scarborough, Me. and saw much of the work of the Lord; especially in the latter. He says, "many were hopefully converted and baptised." Nothing seems more astonishing, than the rapid increase of this infant Connexion. It appears by documents written by Elder Randal, that in the short term of 18 months, they increased to 9 churches, viz., 1 in New-Durham, 2 in Barrington, 1 in Parsonsfield, 1 in Little Falls, 1 in Woolwich, 1 in Georgetown, 1 in Little River plantation, and 1 in Gray and New-Gloucester. In each of these churches, he established a monthly meeting, in which the members all met to relate their experience, and give and receive advice from each other.

These meetings were appointed on different days, and so arranged, that when he visited the churches, he could conveniently attend all their monthly meetings; and they, if they pleased, could by their messengers often visit each other. To all those churches, he also gave the holy scriptures as their only rule of faith and practice.

and strenuously enjoined it on them to use the bible as their only book of discipline, telling them that no one had a right to make laws for the church, but Christ himself, and the apostles who were his immediate followers, and were baptised with the Holy Ghost and with fire, and inspired by him for that purpose.

2. He labored much to convince his brethren and sisters, of the necessity of coming out from the spirit and superfluous practices of the world, in eating, drinking and dressing. He wished them to be transformed in the spirit of their minds, and comply as much as possible with the examples of Christ and his apostles in those things. He himself was an eminent example to the flock. I have heard him say, that he made it his rule, to eat, drink and wear such things as he could in faith ask God for, and give thanks when he had received them. In his dress, he was remarkably neat, but suitably plain. In eating and drinking, he was very temperate, and in sleeping, he was particularly so. I travelled with him, a considerable part of the time for seven years,

and his general rule was, to sleep about four hours in twenty four. The rest of the time he spent either in praying, in reading, or in preaching the word; or in visiting the sick, or in church labors; or in working with his hands for the support of his family. He never seemingly spent a moment idle. He considered it an abomination for a professor of religion to be slovenly or sluttish. He often remarked, that "Holiness becomes God's house forever," and that "No unclean thing, can enter the kingdom of heaven!" He also considered it a great sin, for a brother or sister to mispend their time. He thought that a slothful or lazy man or woman, was as culpable as a covetous one, and as much deserved the censure of the church.

3. He remarks that in 1782, the church of Gorham was added to the Connexion; which, he says, was a body of respectable members, and living brethren. He further remarks, that in the first part of the same year, he was deprived of travelling, by reason of sickness in his family. His wife's father, Capt. Robert Oram, who lived with him, after a distressing illness

of about five months, with a consumption and dropsy, closed the mortal scene on the 21st of July, being in the 86th year of his age. Capt. Oram was a native of England, and was born in Topsham, Feb. 14th, 1697.

4. This same year, the then large and flourishing church in Loudon and Canterbury, N. H. with a very few exceptions, joined with the people called Shakers, which caused great trials and much labor to Elder Randal. For, although this church was considered independent, not of Elder Randal's Connexion, but under the special charge of Elder Edward Lock, yet, being of the same sentiments with Elder Randal, when this awful concussion took place, the few brethren who were not carried away with the Shaker delusions, but maintained their first principles, readily called on him for succor. Though the scene was to him exceedingly trying, it finally resulted in a more universal spread of the gospel, and opened a wider door for an enlargement of the new Connexion. It may not be amiss here to observe, that the Shakers having succeed-

ed at Loudon and Canterbury, and being reinforced by their late proselytes, were much emboldened, and endeavored, by every means in their power, to propagate their doctrines and discipline, and to make proselytes every where they could.

Randal and the ministers in the Connexion, at the same time, were not idle. They exerted themselves to the utmost to confute them, to uncover their hypocrisies, and to undeceive the people. What seemed the most remarkable was a fast, which was holden by the new Connexion on the 13th of the ensuing October, which was proclaimed in their general epistle in the following words: “Under a deep and sorrowful consideration of the prevalence of errors of every kind, in this our day, we agree and most earnestly recommend to our christian friends, to keep Wednesday, the 13th day of October next, as a day of fasting and prayer to almighty God, for Jesus Christ’s sake, that he would scatter and consume this smoke, with the breath of his mouth and brightness of his appearing, and unwind satan in all his serpentine schemes, and delusive charms, and shortly

bruise him under us." This fast was accordingly kept by all the churches, and the Shakers made no more inroads upon them.

5. Elder Randal on visiting what he called his new vineyard; that is, the churches in Woolwich, Georgetown and Edgcomb, Me., found them in good standing, and the reformation still spreading. He tarried with them a number of days, preached several times, attended several church meetings, and assisted them in setting apart their church officers. In Woolwich, they ordained Ebenezer Brookings to the office of Deacon, and Ebenezer Brookings, Jun. to the office of Ruling Elder. They also appointed John Dunton Ruling Elder at Edgcomb, and David Oliver Ruling Elder at Georgetown. Elder Randal then returned home, and spent the remaining part of the year in preaching the word from place to place. He says, "The work spread blessedly through all the eastern country," (i. e.) in the state of Maine.

CHAPTER XII.

1. The scattered brethren in Loudon and Canterbury send for help—Eld. Randal complains of false brethren—Is confined by sickness, but happy in mind. 2. Is in indigent circumstances—Works hard to redeem time to preach. 3. Randal sent to Barrington. 4. Goes on an eastern tour—account of.

1. In Jan. 1783, the scattered brethren in Loudon, being in great distress of mind on account of their broken situation, sent a very pressing and affecting letter to the church of New-Durham for help. The brethren sent them what they could, and endeavored to assist them in getting into order.

Elder Randal, however, in his journal complains of false and disorderly professors, and says, that the beginning of this year was a very trying season to him; “Glory to God,” says he, “I was carried through by his almighty power. I

found him a very present help in trouble.” On the second day of March, he was violently seized with a fever, which ran so high, that his life was despaired of. He was confined over two months, and became so weak that he could not lift up his head, nor turn himself in bed for several weeks. Yet, he says, “through the whole illness, I enjoyed a heavenly calm. I found my faith strong in the Lord Jesus Christ, and felt no choice, but the Lord’s choice, either in life or death. I laid basking and solacing in divine consolation, and felt the streams of heavenly love flow sweetly into my soul; so that I never felt one restless thought, but felt all my affections taken from things below, and set on heavenly things.”

2. After Elder Randal recovered of his sickness, he still felt a great desire for the salvation of souls. “Although,” says he, “I was in very low circumstances, as to temporal things, and had to work hard to maintain my little family, yet I have very often worked all night, to redeem time to travel and preach Jesus to poor sinners. Glory to God! I had sweet en-

couragement ; for souls were brought to rejoice in the Lord from place to place, where I travelled.”

3. The church which had been embodied in Barrington, by Elder Edward Lock, with respect to order was scattered and broken to pieces, when he joined the Shakers. They, therefore, in their trouble, applied to the church of New-Durham for help. Accordingly, the church answered their request, by sending Elder Randal to assist them. On the 5th of July he re-embodied them, and received them into connexion.

4. The time having now arrived for him to commence his eastern tour, on the 26th of September he sat off and visited all the churches, which had been gathered by him, and the ministers of the Connexion, in the District of Maine. He attended all their monthly meetings, and found the brethren steadfast in the faith, and increasing in numbers. In some places were large additions. He found love and union generally prevailing. Being deeply impressed to go farther east, he proceeded to Newcastle, which lies on Damariscotta

river. In this place the spirit of conviction attended the preaching of the word, and a reformation took place among the people. From thence, he crossed over to Bristol, and preached to the inhabitants of that place. Here he also saw the fruits of his gospel labors in the conviction and conversion of souls. After laboring a short season, he returned homeward. On his way, he stopped in Brunswick, at a place called New-meadows. On the evening of his arrival, he preached a sermon at Maj. Larrabee's, and there appeared to be an open ear. The next day, he preached at the meeting-house, and the minds of the people appeared to be much impressed with a sense of eternal things. He was desired to stop over the Sabbath. To this wish of the people he assented, and appointed a meeting that evening at deacon Isaac Snow's. The house was large and well filled with people. The power of the Lord was present to heal. There was scarcely one in the assembly but what was either crying "God be merciful to me a sinner;" or "What must I do to be saved?" or

praising God for redeeming love, saying, "Glory to God in the highest!" Several of the mourners experienced delivering grace before the next morning. This was a feast to Elder Randal, but he had a mournful fast the next day; for when he came to the meeting-house, the minister of the parish met him, much displeased, for making such a noise, and so much disturbance among his people, and said he had amazed them. He would neither consent to let the Elder preach, nor sit with him in the desk. He therefore took a seat among the people, and heard the minister all day. This, however, was a dry time to Randal; and the people were much disgusted at the conduct of their minister toward the stranger. Had he delivered ever so good words, they would have found no place in the hearts of his parishioners; for they could view him in no other light, than an open enemy to pure and undefiled religion. Indeed they all had a dry time. In the evening, Elder Randal preached again at deacon Snow's. The house was so filled with people that there was no room for seats. When the exercise began,

the power of God so fell on the congregation, that all appeared to be affected, and were either crying for mercy, or praising God with loud voices, and the minister, being present, was also affected, and cried out among the rest. The exercises continued till two or three o'clock in the morning. To crown the solemnity of this memorable scene, he mentions an instance which he considered an incontestible proof of the work and power of God at the time. He says, "There was a man there who was born deaf and dumb, who was then more than forty years old, that was struck under conviction the preceding evening. At this meeting he was in great distress, and, by signs, gave as clear an account of his wretched state as any one present; and when he received the remission of his sins, and felt the pardoning love of God, he in the same manner, gave as clear an evidence of his change, as could be rationally desired of any one." Elder Randal mentions the above, as an evidence of the inward teachings of the Spirit, which leads into all truth, that tells men all things, and brings them to their remem-

brance; and translates the soul from bondage into the liberty of the sons of God.

After he had finished his visit in this town, he went to Harpswell, and was kindly received. He preached every day, for several days, in their meeting-house. His preaching was attended with great success. A reformation began, which resulted in the conversion of quite a number, who were baptised before he left the place. He now shaped his course for home, preaching from place to place as he travelled, and says that in all places where he preached, he saw the displays of Immanuel's power. On his way home he attended a convention at Little Falls, for the purpose of drafting a plan for quarterly meetings, to be holden in future in the Connexion. The first was appointed to be holden at the same place on the first Saturday of the ensuing December. He was absent from home on the above journey, 57 days; travelled about 500 miles, and attended 61 meetings.

CHAPTER XIII.

1. *Elder Randal attends the first Q. M.*
—*Their agreement—Returns, and is taken sick—Recovers—Attends the Q. M. in March, June and September.*
2. *Goes to Crownpoint—Ordains Joseph Boody—Attends Q. M. at Edgcomb--Ordains John Whitney--Attends Q. M. at Gorham.*
3. *Some trials in New-Durham church—Attends Q. M. at New-Gloucester and Kennebeck.*
4. *Revival at New-Durham—Nathan Merrill and James M^r Corson ordained.*

Elder Randal after continuing a short time with his family, returned to Little Falls, and attended the first quarterly meeting ever held in the Connexion. This meeting was held Dec. 6, 1783. They then entered into a mutual agreement to hold four such meetings every year. At Little Falls, the first Saturday in December; at New-Gloucester, the first Saturday in March, and the first Saturday in June; at Woolwich, the first Saturday in September, until the Con-

nexion should judge it necessary to alter the arrangement. After returning from the above meeting, Elder Randal was taken sick, and was confined for several weeks. He, however, recovered his health so far as to be able to attend the quarterly meeting at New-Gloucester, in March. At this meeting he enjoyed much consolation. He says, "It was a most marvellous and wonderful meeting. Sinners were awakened, and saints rejoiced in God." After mentioning some sore trials, which he endured on account of some disorderly members in the church at New-Durham that year, he says that many souls were added to the Lord the ensuing summer. He attended all the quarterly meetings through the year; visited all parts of the Connexion, and to his unspeakable joy, found the brethren much engaged, and great additions to the churches. It appears, by his journal, that in 1784, he travelled over a thousand miles on journeys in the cause of truth; and attended above three hundred meetings of worship, besides many meetings of church business.

2. In the year 1785, after attending much church labor in New-Durham, he visited the church in Barrington, at Crown Point, and assisted them in regulating their affairs. He attended the quarterly meeting, holden at New-Durham, in June; and after attending to his usual ministerial labors among his flock, and the cares of his family at home, on the 22d of August, he went again to Barrington and assisted in ordaining Joseph Boody, senior, to the office of *Ruling Elder*. He then went east, and attended the quarterly meeting at Edgcomb. On the 7th of September, he assisted in the ordination of John Whitney to the office of *Teaching Elder*. This, he says, "Was a most marvellous day, of the power and love of God, on account of the rejoicing of saints, and mourning of sinners." Elder Whitney proved to be a very humble and useful minister; his labors were remarkably blest, in winning souls to Christ. He endured hardness as a good soldier of Jesus Christ, and continued to the end. I think he was in the ministry over thirty years, and died in the triumphs of faith.

Elder Randal, after attending the above meeting, went further eastward, and then returned home, having been gone 45 days, travelled 490 miles, and attended 58 meetings. After continuing about home a short time and laboring as usual, he set off, with his usual courage, to attend the December quarterly meeting, which, by mutual consent, was removed from Little falls to Gorham, that place being more central. He closes the narrative of this year, by saying, "I have travelled this year above 1200 miles in the service of truth, and have attended above 300 meetings. My soul doth magnify the Lord, and give glory to his great name."

3. In the beginning of 1786, he experienced some severe trials in the church at New-Durham, on account of the disorderly walk of some of the members; several of whom were laid under admonition, for immoral conduct; but says he, "Blessed be the Lord, I did not feel in the least discouraged; but felt resolutely determined, by grace, to persevere;" and adds, "I have ever found the service of the Lord sweet, and his reward better

than silver, and his revenue than choice gold." No heart ever appeared to be more susceptible of joy or grief than his. When a revival took place, and souls experienced God's grace, his harp was always in tune. He was ready to join with angels, and rejoice over the repenting sinner; and nothing seemed too much for him to do for their encouragement, and for the promotion of the cause. If a declension took place, he was as ready to mourn, and to spend and be spent, and use every endeavor to reclaim them; but if after all, they remained refractory, he would withdraw his fellowship, and turn his back upon them, and pursue the narrow way.

Feb. 10th, Mrs. Oram, his wife's mother, died; and after attending the funeral, and getting things regulated at home, he visited the churches in the westerly part of Maine, and attended the quarterly meeting in New-Gloucester. He found the church in that place very low, which caused him grief; but he was much comforted by the reports from other churches.

He then returned and attended the quarterly meeting in New-Durham, in June; and was again much encouraged by refreshing accounts brought from different parts of the Connexion. After this, he visited Newcastle, the place of his nativity, and found the brethren well engaged, and had a refreshing season with them, both in preaching and communion. In August, following, he took another journey east, attended the quarterly meeting in Edgcomb, and visited the churches in that region, especially those situate on the Island near the mouth of Kennebec river, and further east. He observes that he found the brethren well engaged, and that multitudes flocked to hear the word. He says, "I found great freedom in preaching—the truth prevailed, and the people through all that country appeared to be awakened. The Calvinistic vail which had been so long over their hearts, seemed to be rent in twain from the top to the bottom, and the people were enabled to look into the perfect law of liberty." He closes the narrative of this journey, in about the following words, "Glo-

ry! Everlasting glory be to God! O Lord Jesus, thou conquering King, ride on from conquering and to conquer. O, sink the whore of Babylon, like a mill-stone. O consume error, by the brightness of thine appearing.” He travelled in this journey about 500 miles, and attended 60 public meetings.

4. About the beginning of 1787, a revival took place in New-Durham, which was much to his consolation; but he was taken unwell, and was so indisposed, that he was unable to attend the quarterly meeting in March. It appears, by his journal, that he spent the greater part of the ensuing summer in New-Durham, and its vicinity.

On the 2d of the ensuing October, he assisted in ordaining Nathan Merrill of Gray, Me. to the office of *Teaching Elder*; and on the 4th of December following, he assisted in ordaining James McCorson of Gorham to the same office.

CHAPTER XIV.

1. Randal visits the churches—Attends the Q. M's., &c. 2. Randal is opposed—Q. M. removed from N. Gloucester to Parsonsfield—Revival in Parsonsfield—Randal's labors and constitution. 3. Great declension in New-Durham—Randal is sick—Buries his father—Preaches his funeral sermon.

1. In the year 1788, after taking a short journey to the west, and making proper arrangements at home, Elder Randal devoted his time, as usual, to the preaching of the word, and visiting the churches. In the course of the year, he visited nearly all the churches in the Connexion. He also attended all the quarterly meetings, excepting that in March, holden in New-Gloucester, and mentions that great revivals took place that year. He says, "The messengers came to the quarterly meetings, as Noah's dove came to the ark, with the olive leaf in their mouths." The same year, there was a church em-

bodied at Canaan, and one at Bristol, and another at Seguntercook, Me.

2. He mentions that he was much opposed by some rigid Calvinists, but they generally gave back. He likewise remarks, that by a vote of the quarterly meeting, the March term was removed from New-Gloucester to Parsonsfield, Me.

They held their first quarterly meeting in Parsonsfield, March, 1789. This meeting was attended with a remarkable blessing. It resulted in a glorious revival. Elder Randal was present, and preached two sermons; the first, from Eph. iv. 30, and the second, from Heb. x. 3. He says, "The power of the Lord was wonderfully displayed in the conviction and conversion of souls. Perhaps nothing ever exceeded it in these latter days. A great number were pricked in their hearts, and cried like one anciently, "What must I do to be saved?" While the saints, unable to contain their joys, broke forth in acclamations of praise to God, for redeeming love and saving grace.

He attended all the quarterly meetings in the course of the year, but he mentions

nothing very special, excepting that they altered the time of holding the Gorham quarterly meeting, from December, to November, and that they had considerable addition to the Connexion.

The writer, however, presumes that the attending of those general meetings, and performing those lengthy and circuitous journeys, which Elder Randal annually performed, was not more than one third part of his labors. The other two thirds were devoted to preaching in his own town, attending church meetings, visiting the sick, attending funerals, &c. If he was not specially called to ministerial labors, he was always acting the part of a husband and parent, in providing for his household. No husband was more benevolent, no father was more affectionate than he. The stranger who reads the above sketches will naturally conclude that Elder Randal must have been a man of remarkable strength, of a robust constitution, and of a very strong and fruitful mind. The latter he certainly possessed; but how surprised he must be, when he is told, by one who was familiarly ac-

quainted with him, that he was a man little of stature, of a very slender body, and of a delicate constitution, and subject to pulmonary complaints. He was seldom entirely free from oppressed lungs, and a hacking cough. Yet he generally drove through all weathers to attend his appointments, without consulting either his own ease or health. When any one asked him why he thus exposed himself, he used to answer, "Because I love heaven; and if I cannot get there, I want to get as nigh to it as I can; and, therefore, I always try to get to meeting." He considered a meeting of saints, to be a prelude of immortal glory; and often at those interviews would repeat and sing the following lines;

"Lord, what a heaven of saving grace,
Shines through the beauties of thy face," &c.

3. The year 1790 was a season of great trials to Elder Randal. A very great declension took place in the church of New-Durham. Many departed from the truth, and he was almost at his wit's end, to know what to do, and how to proceed. He says, "I continually cried to

the Lord for a revival of religion." He attended the quarterly meeting at Parsonsfield, in hopes to get some strength there; but the travelling being very difficult, a few only attended, and those few brought news of declension in the churches to which they belonged. This added much to his trials, and he returned with a heavy heart. Still, to increase his affliction, in the month of May, he was violently seized with the Influenza, a distressing disorder, which was then prevailing through the country, and he was brought very low, and remained very weak, till after the quarterly meeting in June.

To close the afflictive scene, before he quite recovered, on the 21st of June, a messenger came to inform him that his father was nigh unto death, with the same disorder, and desired to see him before he died. He, therefore, sat off, weak as he was, and arrived at Ossipee, where his father lived, a distance of about 22 miles, about sunset; but to his great grief found his father speechless. He died about nine o'clock the same evening. The next day, the Elder took his remains,

on a horse-bier, and conveyed them to his own house at New-Durham. The day following, June 24th, the funeral solemnities were attended. The Elder himself delivered a sermon on the occasion, from Ps. xxxvii. 37. "*Mark the perfect man, and behold the upright; for the end of that man is peace.*" He was wonderfully assisted and supported through the whole scene. A large number of relatives and friends attended, and the remains were deposited in his own burying ground, which he had previously selected for the interment of himself and family. He, however, remained very weak in body through the summer, but was strong in faith giving glory to God.



CHAPTER XV.

1. *Eld. Randal attends the Q. M's at Edgcomb and Gorham.*
2. *The declension in New-Durham grows worse.*
3. *The living members covenant anew.*
4. *The covenant.*
5. *The inhabitants are alarmed, and a revival succeeds.*

1. In August, 1790, Elder Randal sat out on another eastern tour, and attended

the quarterly meeting holden in September at Edgcomb. He visited about all the churches in that region, and, notwithstanding he was still in a low state of health, he enjoyed the Divine presence, and found the journey profitable. He likewise attended the quarterly meeting at Gorham in November, and visited the churches in that vicinity ; after which, he returned home, being comfortable both in body and mind. He closed the year with his family, and in gospel labors in his own town.

2. In the year 1791, he passed the winter in great trials. The declension in the church of New-Durham still continued, and was daily increasing, and growing worse and worse. Quite a majority of the members had become so luke-warm and indifferent about the duties of religion, that they wholly neglected their church meetings ; and many of them had so back-slidden, that they had become a public reproach to the cause. The ways of Zion mourned indeed ! but few came to her solemn feasts. Elder Randal now wept between the porch and the altar,

saying, "Spare thy people, O Lord, and give not thy heritage to reproach." He labored night and day to reclaim them, but almost in vain. He asked the Lord for wisdom to direct him. At length, he went round and visited the living members, and conversed with them on the subject. They finally concluded that it would be best to re-embodify, and to receive none into fellowship, only such as were willing to take the Bible as their articles of faith, and book of discipline, and to walk by that rule. Accordingly, on the 13th of April they met for the above purpose. After much conversation on the necessity of coming out from the spirit and practices of this wicked world, and of living up to the rule given by Christ, they unitedly arose and gave each other the right hand of fellowship, publicly declaring that they came out from all disorderly walkers, and that those professors who were disorderly were no more of them. They then subscribed to the following covenant.

"We whose names are under written, having fellowship with each other, as

brethren of one family, and children of one Father, do now, in the most solemn manner, and in the fear of God, covenant together; and promise to walk together in the ordinances and commandments of our Lord Jesus Christ, as we do or shall understand them. We also agree to take the scriptures of truth, for the rule of our duty towards God, our neighbor, and ourselves; for the rule of our conversation and business. If any of us shall be convicted of not walking according thereto, or of violating the same, such shall be deemed transgressors, and be dealt with as the aforesaid rule directs. Amen.”*

5. This being done, the inhabitants of the town were much alarmed. Much was said for and against the procedure. Some were of opinion that Elder Randal had done exactly right; others thought he had done wrong, and concluded that the Connexion would all fall to pieces.

* Notwithstanding this new embodying resulted in a very glorious revival, the writer is of opinion, that it would have been better for the brethren to have stood by their first covenant; and used timely labor with transgressing members, according to scripture rules. He thinks they would have experienced an equivalent blessing.

It however terminated in a very glorious revival. Elder Randal felt in his mind some measure freed from the embarrassment under which he had long labored, and commenced preaching with fresh courage; and the attention of the people being called up, many attended his meetings, and heard with candor. On the 8th of May, he held a meeting in New-Durham, and while he was preaching the Lord blessed the word to the conviction of many. The next day he preached with still greater success. "As many as fifty persons," says he, "were deeply affected; many were vocally crying for mercy, while others were praising God for redeeming love. From this time the work began to spread in different directions in a very rapid manner. Meetings were held most every day, and sometimes every evening. People gathered from all quarters to hear the word, to see the converts, and hear them praise the Lord. New cases of conviction and conversion daily occurred, which afforded new subjects of wonder and astonishment. The most haughty were humbled, and the lowly were exalted.

A short specimen of Elder Randal's daily account, will furnish the reader with some idea of the progress of this glorious work. June 8th, he baptized two ; namely, John Buzzell,* and Simon Pottle. June 10th, he baptized two. June 11th, he baptized one. June 13th, he baptized seven. June 14th, he baptized five. June 16th, he baptized one. August 4th, he baptized three. Thus the work continued to go on, and in about three months sixty seven were added to the church. In the course of the same time he preached at Barrington with great success, and baptized a number there. He also performed his usual tours to the east ; and the same fall, in company with others, embodied a church in Waterborough, Mé. at a place called OSSIPEE HILL.

* The author of this work.

CHAPTER XVI.

1. *New Year's Sermon—Randal visits the churches in Pittsfield and Barrington—Preaches, &c. at Middleton.* 2. *Makes a new arrangement of meetings—form of.* 3. *First Y. M.* 4. *Randal & Buzzell visit Vermont.* 5. *Randal attends Q. M. at Barnstead, and Y. M. at Edgcomb.* 6. *John Buzzell and Isaac Townsend ordained.*

1. Jan. 1st, 1792, Elder Randal preached at New-Durham, from Ezra vii. 9. "*Upon the first day of the first month, began he to go up from Babylon.*" His remarks on the subject were attended with astonishing effect. The saints were much edified, and sinners much awakened. Several manifested a desire to go up from the spiritual Babylon, and to commence their pilgrimage for the heavenly Canaan, on that first day of the first month. Elder Randal then continued preaching in New-Durham, till the first of March. He then visited the churches

in Pittsfield and Barrington; and from thence returned. In April he went to Middleton, preached several times, and baptized six. This was a time of refreshing from the presence of the Lord. It was the first time that baptism was performed by immersion in that town. A multitude attended, though but a very few who ever before saw baptism administered.

2. About this time Elder Randal viewing the extensiveness of the Connexion, and the necessity of establishing and perpetuating their union, drew a plan, and recommended a new arrangement of meetings, which he considered conducive to that end; viz. Monthly, Quarterly, and Yearly meetings. Monthly and quarterly meetings had been already established, as the reader has seen. He recommended that the quarterly meetings then established, should be considered a yearly meeting, holden four times a year; and that the doings of those sessions of the yearly meeting should be duly recorded in the old quarterly meeting record, by a standing clerk, to be chosen for that purpose; and that new quarterly meetings

should be established in different parts of the Connexion; to be holden at stated times, between the monthly and yearly meetings, so that the churches, from their monthly meetings, might by their messengers and minutes, be represented in the quarterly meetings; and the quarterly meetings, by their messengers, and minutes, or letter, be represented in the yearly meeting, so that the state of the whole Connexion might be known, at least, four times a year. This arrangement was adopted by all the churches, and although in process of time there seemed to be an imperfection in the system,* at the time it was adopted it was attended with the best of consequences, for the meetings were so arranged as to keep the ministers almost continually travelling, and spreading the news of free salvation, and accounts of the wonderful works of God from one extreme of

* The imperfection to which the writer refers, is that of holding a yearly meeting four times a year, and yet having but one record, and calling it but one yearly meeting. That difficulty is now removed by considering each session a yearly meeting, and adding an annual conference to the above system, the clerk of which is to hold the old yearly meeting record,

the Connexion to the other. These meetings, also, called the attention of thousands to hear the word of God, who perhaps would have remained ignorant of those things if their attention had not been excited by these means. I have known persons of respectability to travel nearly twenty miles to attend a monthly meeting; and have seen as many as a hundred spectators to a church conference, when the church consisted of only ten members. At quarterly meetings, I have often seen thousands flocking from different parts to hear the word; and when we have been under the necessity of repairing to groves for the want of room, I have frequently seen them even climb the trees, like Zacheus, to see and hear, and as I may say, hazard their lives for the sake of information; yet I never knew any person receive any harm on these occasions. But many who have attended these meetings, and have come to them in a state of nature, have returned new creatures, praising God for redeeming love, and saving grace. The yearly meetings have also been attend-

ed with an equivalent blessing. Hundreds of souls, that now belong to this and other denominations, have dated their experience in our monthly, quarterly, and yearly meetings.

3. The first yearly meeting was holden at New-Durham. It commenced June 9th, 1792, and continued three days. It was a time that will be long remembered by those who witnessed the scene. The reformation still continued. The hands of the ministers were strengthened by the prayers of their brethren. They preached the gospel in its simplicity—saints rejoiced, and sinners trembled. They received refreshing tidings from the churches through the medium of the several newly-established quarterly meetings. Eld. Randal seemed like one on the wing for glory. He was now confirmed in the belief, that his new arrangement would terminate in the enlargement of the Connexion, and increase of the Redeemer's kingdom. The day following the yearly meeting he baptized five.

4. July 25th, he sat out in company with John Buzzell for the state of Ver-

mont, in answer to a request made by a number of the inhabitants of the town of Strafford, in the county of Orange. After arriving at the place, Elder Randal preached the word, and was well received. He also baptized two, (the rest having been baptized before, by ministers of Calvinistic sentiments,) he with others, at their request, embodied a church; but the members were of mixed sentiments; viz. part were of general sentiments, like himself, and part were of Calvinistic sentiments; they all loved each other then, and chose to be embodied together; but, finally, could not walk together because they were not agreed. Elder Randal, however, enjoyed great freedom in preaching the word, through the whole journey. On his return, he preached in Salisbury, N. H. to good effect. A revival began under his preaching, which resulted in a very glorious reformation; but as he immediately left the place, the converts were baptized by a minister of another denomination. This journey was attended with some expence, and a great deal of fatigue, both to him and his young

companion. They travelled the whole route, about 300 miles, on horse back, and a great part of the way through the wilderness, and very rough travelling.— And the weather being very hot and sultry, they suffered much from the heat in the day time, and sometimes by reason of hard lodging in the night ; for in those days the people in the back country were poor, and the weary traveller generally had to put up with a lodging on the floor. When they returned, they found their skin worn off in a number of places, and their lining stained with blood. Before they parted, the Elder examined his purse, and found that in the course of the journey, he had received, by donation, four whole pistereens ; which he divided between him and his companion, who was very loth to take any part of the money. Randal crowded two of the pieces into his hand, saying, “you shall have it. Take it and carry it to your wife.”

5. After recruiting a few days, Elder Randal attended a quarterly meeting at Barnstead, N. H. where his soul was much refreshed. He then, on the 16th

of August, by request, visited Wolfborough, N. H. preached, baptized, embodied a church, and administered the Lord's supper. It was a most glorious time. He baptized again on the 26th and 27th of August. On the 28th sat out for Kennebeck. In this route, he attended the first yearly meeting that ever was holden in Edgcomb. This meeting continued four days, and was very edifying. He then visited the churches in that region, as usual, and returned and attended the October quarterly meeting in Barnstead.

6. October 24, 1792, Elder Randal with several others by a previous agreement, sat in council at Middleton, N. H. and after a very lengthy and public examination, ordained the above named John Buzzell, to the work of an evangelist.— Elder Randal preached a sermon, from 2. Cor. v. 20. *“Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.”* The charge was given by Elder Samuel Weeks ; right hand of fellowship by Elder John Whitney ; concluding prayer by

Elder Joseph Boody. The whole exercise was solemn and affecting. The sermon was admirably adapted to the occasion, and delivered in demonstration of the spirit and with power ; some thousands attended, and it was hoped that some good was done. The next day, October 25, Eld. Randal with the same council, went to Wolfborough, and ordained Isaac Townsend to the work of an evangelist. A sermon was delivered on the occasion by Elder Samuel Weeks, the charge was given by Elder Randal, the right-hand of fellowship by Elder Joseph Boody, concluding prayer by Elder Whitney.



CHAPTER XVII.

1. *Randal attends Y. M. at Gorham.* 2. *Attends Q. M. & Y. M.—Goes to Strafford, Vt.—the church is divided—Buzzell visits them.* 3. *Randal visits Berwick, &c.* 4. *Daniel Lord ordained.* 5. *Randal attends Q. M. & Y. M.—church embodied at Farmington, Me.*

1. Elder Randal attends yearly meeting for the first time in Gorham, No-

vember 3, 1792. In the course of his journey he baptized a number, and enjoyed much consolation; but as he was returning home, his horse fell under him, and so fractured his shoulder that it ruined him. Randal, however, escaped unhurt, which he considered as a remarkable interposition of divine providence. The horse was very valuable, but the Lord provided another for him. He states that he travelled in the course of that year 1138 miles, and attended 340 meetings.

He closed his journal for that year, with the following poem:

“ O God, to thee, my soul aspires,
With grateful thoughts and warm desires,
To praise thy glorious name :
O ! tune my heart to sing thy praise,
Thou God of love—thou God of grace—
Thou glorious, great “ I AM.”
My soul’s enraptur’d with thy love,
All my affections soar above,
To thee, my God, to thee ;
There’s nought below the spacious sky,
My thirsty soul can satisfy,
’Tis all too small for me.”

2. Jan. 7, 1793, Elder Randal, after attending the monthly meeting in New-Durham, went to Barnstead and attend-

ed quarterly meeting. On the first Saturday in Feb., he attended the yearly meeting at Parsonsfield. After returning home, on Feb. 16th, he sat out to visit the church in Strafford, Vt.; but to his grief found them so divided in their sentiments, that it was rather a house of contention than a house of prayer. He therefore advised them to separate into two bodies, and each to enjoy liberty of conscience; but to love each other as brethren, and not to treat each other as enemies. Accordingly, those who were of Calvinistic sentiments, drew off into a church by themselves, and of course the rest were left in a scattered situation.—Elder Randal returned home, and stated their condition to his young companion, John Buzzell, and advised him to go immediately and try to put them into gospel order. He accordingly sat off on foot, a distance of about 110 miles, accompanied by another young man.—When they arrived, they found the brethren, not only scattered, but weak and disheartened. They had sunk under discouragements, on account of the severe

trials through which they had passed, while trying to walk together in disagreement. However, after visiting them from house to house, and attending several meetings of worship and conference with them, by the help of the Great Head of the church, they organized a small church consisting of nine members only, which from that time continued in fellowship, and have ever since been increasing in number, and spreading into different parts. Ministers have been raised up, churches embodied, quarterly and yearly meetings established; till, finally, from this small beginning, the Connexion has spread, not only through that state, but into the upper part of New-Hampshire, the Canadas, New-York, Pennsylvania, Ohio, &c. So that we may say, with the utmost propriety, behold, how great a matter a little of the heavenly fire has kindled!

3. To return to my narrative. Elder Randal, after returning from Vermont, by request, visited Berwick and Kittery, Me. and collected a small society, but thought it not proper to embody a church.

Returning from thence, he attended a quarterly meeting at Pittsfield, N. H., and baptized a number in that place. From thence he returned home, and continued in his own neighborhood till after the yearly meeting. The yearly meeting convened on the 8th of June at New-Durham, and continued four days. This was a time of refreshing from the presence of the Lord. A great multitude attended, and it was hoped that much good was done in the name of Jesus.

4. On the 11th of June, being the third day of the meeting, Daniel Lord of Kittery was ordained as an evangelist. Elder P. Tingley preached from Mark xvi. 15, a short but pithy discourse. Elder Randal gave the charge, and Elder Samuel Weeks gave the right-hand of fellowship. The scene was interesting, the saints were much edified, and heavenly joy seemed to fill the assembly. Baptism was administered every day while the meeting continued; seven new members were added, and the ministers and messengers returned praising God.

5. In the forepart of August, Elder Randal visited the church in Canterbury, and baptized seven persons in that place. August 21, he attended the New-Durham quarterly meeting, which was then holden at Barrington, N. H. Much business was done, and great harmony existed among the members. Sept. 7, he attended the yearly meeting at Edgcomb, Me., and after the close, visited the churches in that region. From thence he went to the upper settlements on the Kennebeck river, a distance of about 100 miles, and in the course of this tour, in company with others, embodied a church at Farmington, Me., and established a monthly meeting. This laid the foundation of what are now called the Farmington and Exeter quarterly meetings, which now consist of nearly 50 churches. The church above named was embodied Sept. 21, 1792. Elder Randal, after visiting all the towns in that vicinity and seeing much of the work of God, returned home, attended the monthly meeting in New-Durham, and the New-Durham quarterly meeting; and on the 2d of No-

venumber attended the yearly meeting at Gorham, which was adjourned to Gray on account of some special business. From thence he returned home, and spent the remainder of the year with his family, and brethren in New-Durham. It appears by his Journal, that he travelled that year in the service of truth, 1172 miles, and attended rising of 300 meetings, besides attending to the cares of his family.

He closed his account with the following poem :

“ Here I raise my Ebenezer,
And acknowledge hitherto,
That the Lord is my preserver;
In Him I now my choice renew,
O, my glorious, great Creator,
I am thine, by precious blood,
Use me, though a worthless creature;
To proclaim thy truth, my God.”

CHAPTER XVIII.

1. *Randal visits Vermont—returns—visits Canterbury, &c.—attends a Q. M. and Y. M.* 2. *Visits Berwick, &c.* 3. *Goes on an eastern tour.* 4. *Visits a criminal in Pownalborough jail—stays at night at a tavern—a ball broken up, &c.*

1. Jan. 1, 1794, Elder Randal the third time sat off for Vermont, and visited the church in Strafford. He found the brethren in general steadfast in the faith, and well engaged in the cause of Christ. After tarrying with them a short season, he returned to his family, much satisfied with his visit. Jan. 23, he baptized a goodly number, and at the water side, sung the following lines ;

“ Christians, if your hearts be warm,
Ice and snow can do no harm ;
If by Jesus you are priz’d,
Now arise and be baptiz’d,” &c.

He never appeared to fear cold water when duty called him to follow his Savior. I have seen him step down into

the water up to his middle, and pull away the ice with his hands, and then receive the candidates one after another, and baptize them, while the spectators were shuddering and trembling with the cold. At the same time he and the candidates were praying and singing praises to God, and appeared as comfortable as at mid-summer. Feb. 1, he attended the yearly meeting at Parsonsfield, Me.; and on the 26th of the same month, visited the church in Canterbury, N. H., and administered the Lord's supper; and says, "I had a blessed season with them." April 30, he visited the church in Gilmanton, N. H., and administered baptism and the Lord's supper in that place.—May 15, he attended the monthly meeting in New-Durham, where he enjoyed himself exceedingly well. "It was, says he, a most wonderful season; the shouts of the camp of Israel made the garrison of the Philistines to tremble!"

"Melting streams of love divine,
Flow from Christ the living vine,
Warms our hearts with heavenly fire,
Raising every pure desire."

May 21, he attended the quarterly meeting at Pittsfield, N. H., and was highly gratified in seeing the good order that existed among the brethren, and in hearing good news from the churches.— June 14, he attended the yearly meeting in New-Durham which continued four days. Love and harmony still prevailed among the members, and the accounts from all the quarterly meetings were very refreshing. “Here, says he, we experienced the fulfilment of the ancient prophecy, ‘Zion shall lengthen her cords, and strengthen her stakes; she shall break forth on the right hand, and on the left.’”

2. In the month of July, after attending the monthly meeting in New-Durham, he visited Berwick, Kittery, and York, Me., and Newcastle, N. H., and assisted the churches in those towns, by setting in order those things that were wanting among them. After his return, he went again to the west and visited Canterbury, preached the word, and assisted them in regulating their church affairs; he also administered the Lord’s supper. This visit was attended with a great blessing.—

He remarks, "many were struck under pungent conviction, which were afterwards brought to rejoice in the Lord." August 20, he attended the quarterly meeting in Barrington. "My soul, says he, was filled with gratitude to God, to see the harmony and order, and to hear of the increase of the work of God through the land; also to hear of the great numbers that are daily added to Christ's kingdom."

"When souls the storm of wrath do see,
Like clouds before the storm, they flee
To Jesus, who for them did die,
As doves that for a shelter fly;
Glory to the pure spotless Lamb,
Who bore the sinner's guilt and shame,
That they might find a hiding place
From wrath, and be renew'd by grace."

3. About the last of August, he sat out again for Kennebeck, and on the 6th of Sept. attended the yearly meeting at Edgcomb, which continued till the 10th; much business was done. The Edgcomb and Farmington quarterly meetings were both established at this meeting, and their respective limits stipulated. The Edgcomb quarterly meeting was to extend

west as far as Brunswick, and up the Androscoggin river as far as Little river and Lewiston—southward all along the seashore, including the adjacent islands—eastward as far as Camden and Canaan on the Penobscot bay, and northward until it meets the bounds of the Farmington quarterly meeting, including all the churches in the Connexion within those limits. The Farmington quarterly meeting was to extend east as far as Twenty-five miles Pond—north as far as there were any settlements on the Kennebeck river, and to the upper settlements on the Sandy river; including all the churches in the Connexion within those limits. The accounts given in at this meeting were very refreshing. The messengers brought tidings of great revivals and large additions to the churches. After the close of the yearly meeting, Elder Randal visited Georgetown, Bristol and Woolwich, and held a number of very profitable meetings in each of those places. He then sat out for the upper settlements on the Sandy river, accompanied by myself and several others who were bound the same way.

4. As we passed through Pownalborough, Me., we were informed that a colored man, by the name of Edmond Fortis, was in jail, and condemned to die for committing a rape on the body, and murdering a girl thirteen years of age. After hearing the circumstances, Eld. Randal expressed a great desire to see the criminal. We were accordingly admitted, and a considerable number were admitted with us. It was the first time that I ever was in a prison; and the first time I ever saw a man who was condemned to be hung. It was, therefore, to me, an awful scene. It would be impossible for words to describe the ideas and views, with which my mind was impressed. The Elder, however, improved every moment in discoursing with the prisoner.—He questioned him much in respect to the horrid crime, for which he was condemned to die. The criminal frankly owned the whole, and told every circumstance, which made my blood chill in my veins. He, however, expressed a hope that God had forgiven him. But Elder Randal dealt very plainly with him, and told him

he was afraid he was deceived, and entreated him to cry mightily to God for a clearer evidence than he then had. The criminal desired prayers. Elder Randal prayed in a most solemn manner, that he might know the worst of his case, and the reality of the pardoning love and mercy of God in his soul. The criminal wept, and also the spectators. Finally, it was a weeping time. We then proceeded up the Kennebeck river on the eastern side, when night came on before we found an inn. At length, however, we found one; but as we drew nigh we heard the sound of a viol, which was unpleasant to us, especially to me at that season, having so lately visited the prison and contemplated the wages of sin, and seen one condemned to die. I said to one of the company, "I cannot stay where that viol is." He answered, "trust in the Lord, and your enemies shall flee before you seven ways." The landlord led us into the room where the viol was, it being the best in his house, where we found a large company of respectable looking folks engaged in dancing, while an old negro was

playing a tune on his fiddle. One of our company spoke very solemnly, and with some christian authority, said, "I don't like to hear that fiddle." The negro immediately left the room, and fled into the kitchen, and the young gentlemen and ladies, his employers, soon followed him. We then took our seats, and after a solemn pause of a few minutes, I sung the following lines :

"My days, my weeks, my months, my years,
Fly rapid, like the whirling spheres
Around the steady pole ;
Time, like a tide, its motion keeps,
Till I shall launch that boundless deep,
Where endless ages roll.

'The grave is near the cradle seen,
How swift the moments pass between !
And whisper as they fly—

"Unthinking man remember this,
Thou, midst thy sublunary bliss,
Must groan, and gasp, and die."

These lines had a most solemn effect on the young company, and also on the family. Many of them sighed while I sung, and as soon as the hymn was closed the fiddler passed out, and bade us "good night," and his company follow-

ed. We then enjoyed a comfortable season in religious conversation and prayer. The landlord then lighted us to bed. We enjoyed a comfortable repose. We arose early in the morning to go on our journey, and called on the landlord to make out our bills, which he did ; but in a most affectionate manner entreated us to stop and pray with his family, saying he was sorry we found him with such company and conduct in his house. We condescended, and the family being called into the room, Elder Randal prayed most fervently for the landlord, and his wife, and children, and hired servants ; and especially that there might be room for Christ in that *inn*. When he closed, the landlord thanked him, and desired us all to call on him, if ever we came that way again. The whole family appeared tender, and one of them told one of our company that they had frequently entertained ministers, but that none of them had ever before said any thing to them about religion.

CHAPTER XIX.

1. Randal visits Uppertown. 2. A monthly meeting established—Randal visits Farmington—returns home—attends Q. M. 3. Attends Y. M. at Gorham—Goes to Raymond—Z. Leach ordained—Randal returns home, &c.

1. After taking our leave of the family above named, we proceeded on our journey, crossed the Kennebeck at Hallowell, and went on to Chesterville, and tarried that night with Elder Edward Locke.

The next day we proceeded to Uppertown, but while we were stopping for refreshment, about four or five miles short of the house at which we intended to put up, a messenger came in, and informed us that a lad belonging to the family where we were going was thought to be dying with the billious cholic. It was also stated by the messenger, that the doctor had given up all hope. On hearing the above, the company mounted their horses and rode about as fast as they could, till they arrived at the house where

the lad was sick. When they entered, they found the house filled with people, who had come to sympathise with the afflicted family. A number of whom were standing around the bed, expecting every moment to see the lad breath his last; while the surrounding relatives were bathed in tears. Upon seeing this, one of the ministers pressed through the crowd to the bedside, and asked, "do you think, friends, that this lad is dying?" The answer was, "O yes, the doctor has given him over." The minister said, "this lad is not dying." This sickness is not unto death, but for the glory of God; and turning from the bed, took a seat with two other ministers; one of whom said, "let us pray," and kneeling down, he addressed the throne of grace in a most fervent manner, for the life of the child. The others, one after another, continued the supplication. When prayer was ended, another of the ministers prepared a little weak lie from the ashes on the hearth, and gave the same to the lad. This being done, he immediately revived and grew better. The next day he was able

to sit up. What is still more worthy of remark is, I have been credibly informed, that the lad from that day forward, brought forth fruits meet for repentance. The name of the youth I think was Grecly.

2. The day following, Sept. 25, we attended a meeting with the church in the same house.

Here we found the wilderness blossoming like a rose. We were informed that every adult in the town was hopefully converted. After much profitable conversation, we established a monthly meeting in the place, to be holden on the second Saturday in every month. The next day we attended a meeting of worship, and the administration of the Lord's supper. This was a time of refreshing indeed. To see most all the people in a newly settled town, aged, middle-aged, and blooming youth, surrounding the Lord's table, is a sight that is seldom witnessed.

Sept. 27, Elder Randal returned to Farmington, and the next day, being Sabbath, preached and broke bread to the brethren in that place. The same day I

preached in Starks, to a crowded assembly, and witnessed a blessed revival, which resulted in a very glorious reformation. The converts however, I understood, joined the Methodist Society.—The day following, we left that region, and proceeded homeward, having seen much of the work of the Lord through all the journey.

Elder Randal, after returning home, and paying some attention to his family affairs, and attending to the concerns of the church in New-Durham, attended the quarterly meeting. On the 1st day of the ensuing November, he went to Gorham to attend the yearly meeting. From thence, by appointment, he went to Raymond, Me., and assisted in the ordination of Zach. Leach; Elder Randal preached the sermon from Ezek. xxxiii. 7. “*So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.*” The discourse was both instructive and quickening. Elder John Buzzell prayed at the laying on of hands, and gave the charge.

Elder Samuel Weeks gave the right-hand of fellowship, and made the concluding prayer. The scene was truly solemn and delightful.

Elder Randal then returned home, laden with the experience of God's goodness. He spent the residue of the year with his family and friends in New-Durham.



CHAPTER. XX.

1. *Randal attends Q. M. at Middleton and Wolfborough—Y. M. at Parsonsfield and N. Durham.* 2. *Ordination of David Knowlton, sen.--attends Edgcomb Y. M., &c.* 3. *Attends Y. M. at Parsonsfield, and Y. M. at N. Durham.* 4. *Attends Y. M. at Edgcomb and Gorham.*

1. January 21 and 22, 1795, Elder Randal attended a quarterly meeting in Middleton, N. H., and delivered a very weighty discourse from Song v. 1. "*Eat, O friends, drink, yea, drink abundantly, O beloved.*" Feb. 7, he attended the yearly meeting at Parsonsfield, and on

the 20th of May, attended a quarterly meeting at Wolfborough. June 13, he attended the yearly meeting in New-Durham, and preached an excellent discourse from Philip. ii. 3. "*Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem others better than themselves.*" In all the above meetings, it appears by the minutes, that much business was done, and much consolation enjoyed; and a considerable number added to the Connexion.

2. Aug. 12, Elder Randal and others, agreeably to an appointment of yearly meeting, went to Pittsfield, N. H., and ordained David Knowlton, sen. to the work of an evangelist. Elder Daniel Lord made the first prayer. Elder John Buzzell preached the sermon, from 2 Tim. iv. 5. "*Do the work of an evangelist, make full proof of thy ministry.*" Eld. Randal prayed at the laying on of hands, and gave the charge. Elder Joseph Boody, sen. gave the right hand of fellowship, and made the concluding prayer.

Elder Randal, having performed the above appointment, returned home and

made arrangements for another eastern tour. On the 5th of September he attended the yearly meeting at Edgcomb. At this meeting he was much comforted in reading the letters and hearing verbal reports from the different quarterly meetings, which brought tidings of love and harmony among the churches. On the Sabbath, A. M., he preached from Psalms xxiv. 3. "*Who shall ascend into the hill of the Lord? and who shall stand in his holy place?*" P. M. Elder Isaac Townsend preached from Isa. lv. 1. "*Ho every one that thirsteth,*" &c. Many weighty exhortations were delivered by others. At the close of the exercise, they administered the Lord's supper. Elder Randal, after making his usual visits in those parts, returned, and by an appointment of yearly meeting, visited the church in Raymond, Me. After which he returned home, and attended a quarterly meeting at his own house.

October 21, he went with others to Canterbury, N.H., and gave the right-hand of fellowship to the church in that place as a branch of the church of New-Durham.

Returning from thence, he immediately sat off for yearly meeting, which was holden in Gorham on the 7th, 8th, and 9th of the ensuing November. After making his usual visits in that vicinity, he returned home, and probably closed the year with his family and friends in his own neighborhood.

3. Jan. 20, 1796, he attended another quarterly meeting at his own house. On the 6th of Feb. he attended the yearly meeting in Parsonsfield. On the 18th of May following, he again attended quarterly meeting in New-Durham. June 28th he went to Canterbury, and assisted in ordaining Winthrop Young to the work of the ministry; and David Kent to the office of deacon. Eld. John Whitney made the first prayer—Eld. Randal preached from Eph. iii. 8. *“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”* Eld. John Buzzell prayed at the laying on of hands, and gave the charge—Eld. Joseph Boody gave the right-hand of fellowship, and Eld. Randal closed the solemnity by prayer.

4. June 11, he attended the yearly meeting in New-Durham, and served as moderator; and on the 17th of August attended the New-Durham quarterly meeting, and served as clerk. Sept. 3, he attended the yearly meeting again at Edgcomb, Me., and after the meeting closed, he visited the churches in that region, as usual, and assisted in the regulation of their gifts, and setting in order those things which were wanting among them. He then returned home, and on the 19th of October attended the New-Durham quarterly meeting, which was a very glorious season indeed. Many attended. Sinners were awakened and saints comforted.

Nov. 5, he attended the yearly meeting at Gorham, and then returned, and spent the rest of that year with his family, and in gospel labors in that region.

CHAPTER XXI.

1. *Randal embodies a church at Newfield.*
2. *Visits Newcastle—attends Y. M. at Woolwich.*
3. *Extraordinary revival at N. Durham.*
4. *Ordination of Ballard, &c.*

1. Jan. 18, 1797, Elder Randal attended the New-Durham quarterly meeting, and being appointed with others for that purpose, went to Newfield, Me., and embodied a church on the 6th of March. This church was small at that time, but has ever been increasing from that time to this, and is now a large and flourishing church. The ministers who assisted him in embodying them, were Elders Pelatiah Tingley and John Buzzell. June 10, 11 and 12, Eld. Randal attended the yearly meeting at New-Durham. The day following, he baptized Daniel Shakley and Simon Emery of Berwick, Me. William Allard and Polly Jackson of Rochester, N. H. Paul Otis and Mary Foss of Barrington, N. H.

2. July 30, he went to Newcastle, N. H., and baptized Thomas Bell, Joshua

Hooper, Nancy Mitchel, Betsey Bell, Dorothy Yeaton, Polly Tarlton, and Abigail Amerzine. July 31, he baptized John Bell, Mary Amerzine, Abigail Neal, and Mary True. From thence, he returned, and attended the New-Durham quarterly meeting, which was holden at his own house, on the 18th and 19th of October, and was a very glorious season. It was now a time of general revival in New-Durham, and in several other towns in that vicinity. He had full employ about home through the remaining part of the year, and the ensuing winter. The minutes of the New-Durham quarterly meeting, holden Jan. 17 and 18, 1798, state, that they received accounts of love and harmony among the churches; and that revivals were taking place in almost every direction. The Macedonian cries were frequently heard, "Come over and help us." The Elder spared no pains to answer them.

3. June 9, the yearly meeting commenced at New-Durham, and continued four days; and from the commencement to the close, was one of the most extraor-

dinary scenes I ever witnessed, or perhaps that was ever witnessed in New-England. About one thousand persons were present when the meeting began; and a large number of ministers from all parts of the Connexion, were also present. About as soon as the people were seated, there appeared a more than common degree of solemnity resting on the assembly, and the power of God seemed to fall upon them, in some measure, as it did on the disciples on the day of Pentecost. The whole assembly appeared to be shocked; and it was difficult to tell who first felt the shock. The first person that I heard speak, was a young man, who arose, and in a most feeling manner, confessed his disobedience to God, to his parents, and to those who had been his instructors; and asked the forgiveness of all present, who knew him. He then stated, that God had forgiven his sins, changed his heart, brought him up out of an horrible pit and miry clay, set his feet on the rock of ages, established his goings, and put a new song in his mouth, even praise to God. He then, in a most powerful manner, ex-

horted all, both old and young, male and female, to "Come taste and see that the Lord is good." While he was thus speaking, a large number of youth, in different parts of the assembly, began to weep; and a number fell on their knees, and began to cry vocally for mercy; and the cries so increased, that in a few minutes, it was difficult to distinguish one voice from another, unless any one spake very loud. Several of the young preachers left their seats, and dispersed through the assembly, and conversed with and prayed for those in distress. Thus the exercise continued through the day, and a number were hopefully converted. The work was so extraordinary, that it proved a trial to many of the ministers present. Some of the subjects of the work, would cry aloud for mercy, and then would fall, and lay motionless for a considerable time—some longer and some for a shorter time—perhaps, some for the space of an hour, like one in a fainting fit, and then would suddenly come to themselves, and brake out in acclamations of praise to God, and would speak with the tongues of the learn-

ed ; while others would burst into liberty without passing through those exercises. Eld. Randal was one of those who was tried with the work ; and from his own feelings, aided by the entreaties of others, who were in the same trial, he went in among them, who were thus exercised, and desired them to desist. Accordingly, there was some cessation for a short season. But the Elder was soon convinced that he had done wrong ; and arose, and confessed his fault, in the presence of the whole congregation ; and said he had been like old Uzzah, who attempted to steady the Ark, and was struck dead. He asked the forgiveness of all present, and asked the prayers of all the saints, and then went into the work himself. The others who had been tried, seeing and hearing Elder Randal, began also to be convinced that the work was of God ; and fell in with the same, when it became more general. The second day about two thousand persons attended, and the exercise continued in about the same manner ; and was still increasing. The third day it was thought that about three thousand attended, and

the assembly being large, it was thought best to repair to a field, where a sermon was delivered by Eld. Isaac Townsend, which was calculated to inform the understanding in respect to the way of salvation. In the mean time, meetings of worship were holden in different parts of the town; and new cases of conviction and conversion were almost continually taking place. The fourth day, by previous appointment, they assembled at the water, and Elder Randal baptized a number. Here the Lord displayed his power in a marvellous manner among the spectators. The work continued on the ground nearly all day. Many stout-hearted sinners were cut down, and cried aloud to God for mercy; while others were praising God for redeeming love; so that it was sometimes difficult to distinguish the noise of them that wept, from the noise of them that rejoiced. Language, however, fails to describe the scene. Let it, therefore, suffice to say, that in the course of these four days, at the least calculation, as many as one hundred scarlet-red sinners, appeared to become snow-white saints. The

subjects of this work were principally strangers in New-Durham, being from different and distant parts. This circumstance was favorable to a general spread; for the meeting being closed, they affectionately took their leave of each other, and returned to their respective homes, declaring to their friends and acquaintance, what great things the Lord had done for them. From this, the reformation took almost an immediate spread. New doors were daily opened for preaching—Young preachers raised up to shew the way of salvation—New churches were frequently embodied, and the Connexion was daily increasing. These things seemed to put new life in the old preachers, and many of them exerted themselves to their utmost, for the advancement of the cause.

4. July 2, 1798, Eld. Randal, having been appointed with others for that purpose, went to Unity, N. H., and ordained Jeremiah Ballard to the work of the ministry. Eld. Randal preached a sermon from Col. iv. 17. *“Say to Archippus, Take heed to the ministry which thou hast re-*

ceived in the Lord, that thou fulfil it."
'The discourse was weighty and instructive, and the scene was glorious. The same council also embodied a church in that town, and there was an appearance of a general reformation in that section of the country. Eld. Ballard was a very ingenious and flowery preacher, and his preaching was attended with uncommon success. Hundreds of souls were struck under conviction by his preaching. However, he soon run into many religious extravagances, for which he was afterwards rejected. Such as kissing, loud laughing, and screaming in meetings of worship, &c. &c.

He soon after removed from Unity to one of the southern states, and it has been a matter of some consolation to hear that he has since abandoned the most of those extravagances, and become regular in his devotion. It ought, however, to be remarked that those extravagances did not immediately die out of the Connexion, by Eld. Ballard's rejection; for they had taken such deep root in a number, that the laboring part of the Connexion found hard

work to suppress them. The writer is of opinion that the separates, afterward called the *Angel Society*, took their first rise from the same seed. Although he regrets to sully these pages with a recital of such facts, yet he hopes that the narrative will serve as a barrier against such extravagances ; and as a caution to all preachers to keep humble, and not to be lifted up with their gifts. “Humility goeth before promotion, and a haughty spirit before a fall.”

Elder Randal, having returned from his tour to Unity, found the reformation wonderfully spreading in New-Durham. Several of his old neighbors had become new creatures. Aged, middle aged, and youth, were praising God for his loving kindness.

It appears by the return of the New-Durham church to the next quarterly meeting, that, in the short time of about two months, ninety souls were hopefully converted in that town.

CHAPTER XXII.

1. *Aspect of New-Durham Q. M.* 2. *A. Buzzell's wife dies, &c.* 3. *The work in New-Durham continues—Eld. Randal attends to the work.* 4. *Attends Gorham Y. M.* 5. *Attends Y. M. at Parsonsfield.*

1. August 15, the New-Durham quarterly meeting convened at Eld. Randal's house, and exhibited one of the most glorious scenes which had ever been witnessed in the country. A large number of chosen brethren, from the churches, were present, accompanied by many others who came as volunteers for the meeting, and in addition to these, about 200 converts who had within three months experienced a work of divine grace. These all being filled with the love of God, and a deep sense of his unmerited goodness to them and others, the whole day was spent in praising God. Eld. Randal says, "it appeared the most like heaven upon earth, and glory in the bud, of any thing we have ever experienced." The 2d day of the

meeting, no business was done, excepting to call and adjourn. The whole time being filled up with the most animating sermons and exhortations, and heart-felt ascriptions of praise to God and the Lamb.

2. On the 3d day of the meeting, which was the 17th of Aug. 1798, they had sorrow to mingle with their joys. Eld. Aaron Buzzell now of Strafford, Vt., was at that time a candidate for ordination, and was on the stand for examination. Just as he concluded, a messenger arrived with the melancholy tidings of the death of his wife, who had died suddenly that morning, as she was coming to the ordination. But it seems there never was a man better prepared for such a stroke than he; for he had but, as it were, a moment before, made a public offering of himself, and all that he had to God. He bore the shock with christian fortitude, and with a patience becoming a minister of Christ. Although he very sensibly felt his loss, and mourned much for the wife of his youth, yet he sorrowed not as those who have no hope. She was a pious woman—a loving companion—much beloved by

her acquaintance, and well calculated to draw with him in the gospel yoke. His loss was great, but what was loss to him, was gain to her. The meeting now closed—his ordination was postponed—and arrangements were made for the funeral.

3. The reformation still continued to spread in New-Durham, and places adjoining; and it seems by the records that the calls for gospel labor were such, that Eld. Randal was unable to leave the ground. For there is no mention in the the minutes of his attending the Edgcomb yearly meeting, as usual. But it seems that he devoted himself, for several months about that time, to the concerns of the church of New-Durham, and of what was called the New-Durham quarterly meeting. He attended that Q. M. in October, and served as clerk. It is stated that more than a hundred and twenty persons in the vicinity of New-Durham, had professed experimental religion since the 9th of June then past; and that twenty-nine of them had been baptized.

4. Eld. Randal attended the yearly meeting in Gorham, which began on the

3d of Nov. following; and on the last day of the same meeting, assisted in the ordination of Ephraim Stinchfield of New-Gloucester, Me. The ordination was performed in the following order. The candidate delivered a weighty testimony from Isa. liii. 5, which was to general satisfaction. Eld. J. Buzzell made the previous prayer—Eld. Randal gave the charge—Eld. Tingley gave the right hand of fellowship—Eld. Z. Leach made the concluding prayer. The scene was solemn and refreshing, and we afterwards learned that one soul experienced a hope in Christ, in consequence of hearing the above testimony.

5. Jan. 16, 1799, Eld. Randal attended quarterly meeting in Canterbury, N. H., and served as clerk. Feb. 2, 3 and 4, he attended the yearly meeting at Parsonsfield, and delivered a very well adapted and powerful sermon, from Song viii. 5. *“Who is this that cometh up from the wilderness leaning upon her beloved.”* This meeting was attended by many of the late converts, from the west; and it being a time of great revival in Parsons-

field, the season was very glorious. There were hundreds present, who could say that Christ was their beloved; and that they were coming up from the wilderness of sin, leaning upon him.



CHAPTER XXIII.

1. *Randal attends Q. M. and Y. M. at N. Durham.* 2. *Attends Y. M. at Edgcomb—attends Q. M. at N. Durham—M. Otis, S. Potter, J. Jackson, J. Boody, jr. and D. Shackley ordained.* 3. *Attends the Gorham Y. M.—J. Blaisdel and G. Lord ordained.* 4. *Goes to Canterbury, &c.*

1. May 15, 1799, Elder Randal attended the quarterly meeting in New-Durham; but, I believe, nothing very special took place. June 8, 9, 10 and 11, he attended yearly meeting in the same place, which was a very glorious scene, somewhat similar to that witnessed in the town the year before on the same occasion. A multitude attended, and a

great solemnity rested on the people. Many shouted in praises to God ; while others were pleading with Him for a pardon of their sins. On the 3d day of the meeting, thirteen souls professed to experience delivering grace. He also attended the quarterly meeting at New-Durham, on the 21st of the ensuing August ; and, at the close of the meeting, assisted in the ordination of Joseph Hall of Barrington to the office of Ruling Elder, and William Sanders of the same place to the office of Deacon.

2. After the close of the above meeting, Eld. Randal sat out again for Kennebeck, and on the 7th of September, attended the yearly meeting at Woolwich, Me. At this meeting, after much consultation on the subject, it was unanimously agreed to hold an Elders' Conference at Parsonsfield, Me., on Friday before the last Friday in the same month, at the dwelling house of Eld. John Buzzell, for the purpose of deliberating on the affairs of the Connexion ; and more especially for the examination of public gifts, and giving and receiving such instructions as relate to

public improvement, both in preaching the word and discipline of the churches.

Eld. Randal, therefore, after performing his usual visits in the eastern country, returned to Parsonsfield, and attended the Elders' Conference. This was the first Elders' Conference held by the Connexion; and finding it profitable, and a time of refreshing, it was agreed to hold one annually at the same place, on Friday after the first Saturday in November. 'This place then being considered nearly in the centre of the whole Connexion. 'These meetings have since been kept up, though not held every year at Parsonsfield, as was at first contemplated; but alternately at Parsonsfield and Gorham, or Buxton, near where the yearly meeting is held at that season of the year. It was also contemplated and intended, at first, that this should have been a *general Yearly Conference*, (i. e.) that all the Elders in the Connexion should meet annually at this place for the above purposes; but soon after this appointment, it was thought proper to annex an Elders' Conference to every quarterly and yearly meeting; and

the Elders in each section, attended to their own Conference, and of course this was no more *general* than the rest. But we have since appointed a General Yearly Conference, in which all the yearly meetings, by their messengers, are to represent themselves ; and it is hoped that it will prove a long and lasting blessing to the Connexion. To return to my narrative. Eld. Randal returned from Parsonsfield to New-Durham, and on the 18th of October attended the quarterly meeting in that town, and assisted in the ordination of Micajah Otis of Barrington—Simon Pottle of Middleton—Dr. James Jackson of Eaton—Joseph Boody of New-Durham, to the work of the ministry ; and Daniel Shackley of Berwick, to the office of Deacon.

Eld. Randal delivered an appropriate discourse on the occasion from 1 Cor. ix. 16. “ *For though I preach the gospel, I have nothing to glory of, for necessity is laid on me ; yea, wo is me if I preach not the gospel.*” He also gave the charge. Eld. Daniel Lord prayed at the laying on of hands, and gave the right-hand of fel-

lowship. Eld. John Shepherd made the concluding prayer.

3. Nov. 2, Eld. Randal attended the yearly meeting at Gorham, and after the meeting closed, being previously chosen with others for that purpose, he returned to Lebanon, Me., and on the 20th of the same month assisted in the ordination of John Blaisdel and Gershem Lord, both of that town. Eld. Randal preached from Mark xvi. 15, 16. *“Go ye into all the world, and preach the gospel to every creature; He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.”* He likewise gave the charge. Eld. Aaron Buzzell made the first prayer. Eld. Daniel Lord prayed at the laying on of hands, and gave the right-hand of fellowship; and Eld. M. Otis made the concluding prayer.

4. Jan. 15, 1800, Eld. Randal went to Canterbury, and attended a quarterly meeting; where he attended to much business, and was much refreshed from the presence of the Lord; after which he returned home, and as it appears by his record, attended to the reformation which

was then gloriously spreading in the region where he lived. On this account he did not attend the yearly meeting in February, which was held that year in Anson, Me. It appears, however, that he soon after took a journey to Vermont, and on the 10th of the ensuing March, embodied a church in the town of Hardwick, county of Caladonia. Returning from thence, he attended the May Q. M. at New-Hamp-ton, N. H., and from thence returned home, having seen much of the goodness of God in the journey.



CHAPTER XXIV.

1. *Randal's tour to Marshfield, Mass.*
2. *Goes on an eastern tour—attends Y. M. at Woolwich, &c.*
3. *Attends Q. M. at N. Durham, and Y. M. at Gorham.*
4. *Visits New-Bradford and Fishersfield, &c.*

1. July 28, 1800, he sat out on a southern journey, accompanied by Samuel Avery. They stayed the first night at Portsmouth, N. H., and the next day

went to Newcastle and attended a meeting of worship, and tarried till the 30th. From thence they went to Seabrook, and stayed with Mr. Richard Smith, where they were very kindly entertained. In the evening they attended a meeting with Elias Hull, a Methodist, and enjoyed much consolation. July 31, after attending prayer with Mr. Smith and family, they proceeded to Newburyport, and being stopped by reason of a great rain, they providentially fell in with some religious friends at Rowley, where they enjoyed a wonderful season in conversation and prayer. After the rain abated they proceeded to Lynn, where they tarried all night. The next morning they pursued their journey, and made some stop in Boston. From thence they proceeded to Marshfield, and tarried the first night with deacon Hatch. They spent the evening in prayer and thanksgiving. The next day, Aug. 2, they held a meeting at the dwelling-house of Nathan Thomas. Eld. Randal preached from 2 Cor. xii. 8, 9. "We had," says he, "a refreshing time." Aug. 3. being Sabbath, he preached at

the dwelling-house of deacon Hatch, from Acts xvi. 30, 31. This he says, "was a very tender, melting season." Aug. 4, in the forenoon, they visited several families; and in the afternoon, he preached at Capt. Luke Hall's, from Heb. iv. 7. "*Again he limiteth a certain day, saying in David, To-day, after so long a time; as it is said to-day, if ye will hear his voice, harden not your hearts.*" Here he says, "The word was quick and powerful. Great solemnity rested on the people, and almost the whole assembly appeared to be melted into tears; several stout-hearted sinners were struck under solemn conviction." Aug. 6, he attended monthly meeting with the church in that place. After hearing the members relate their experience, deacon Prince Hatch, who had previously been a deacon of a Calvinistic Baptist church in the same town, publicly offered himself, and was received as a member of the Freewill Baptist church.

Aug. 7, in the fore part of the day Eld. Randal was very unwell, but in the after part, so far recovered, as to preach.

He spake from Heb. v. 9. *“And being made perfect, he became the author of eternal salvation unto all them that obey him.”* Aug. 8, he preached again, from Psalms lxxxix. 15. *“Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.”* He then repaired to the water, and baptized Scoble Baker.

Aug. 9, he spent the day in visiting the families in the vicinity, and in the evening attended a prayer meeting, which continued till two o'clock the next morning. This meeting was at Abel Thomas'. Here he also remarks, that he had a very comfortable interview with Capt. Isaac Porter, he being under great impressions in respect to the cause of God, and travail of Zion. Aug. 10, they met for worship and communion. He mentions in his journal, that as soon as the people assembled, the power of God fell on all present; and the brethren fell on their knees, and continued in prayer one after another, for a considerable time. After which, several of them spake very pointedly and powerfully by exhortation. He then

preached from Mat. xxv. 6. "*And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*" In the afternoon he spake from Rev. xxii. 17. "*And whosoever will, let him take the water of life freely.*" He says, "We then sat down at the communion table, and had a very melting season." Aug. 11, he preached from Heb. ii. 9. "*But we see Jesus, who for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.*" Here, he observes, that the power of God was also displayed, sinners trembled, saints rejoiced, and one soul experienced saving grace. Aug. 12, he went to Scituate, a neighboring town, and attended a meeting at Abijah Brown's, and in the evening another at the widow Northey's; but nothing special took place.

Aug. 13, he returned to Marshfield, and attended an evening meeting, in which he says, "We enjoyed some comfort." Aug. 14, he spent in visiting the people. Aug. 15, in the afternoon, he preached from 1 John iv. 9. "*In this was manifest the*

love of God towards us, because that God sent his only begotten son into the world, that we might live through him." Aug. 16, he spent chiefly in writing. Aug. 17, he preached from Isaiah vi. 11. They then took their leave of the brethren at Marshfield, and went to Scituate. They attended a prayer meeting that evening at Abijah Brown's, with a number of tender people; and the next morning, Aug. 18, they sat out for home. They arrived that night at Andover, and on the 19th, arrived at Brentwood, where he had an agreeable interview with his old friend, Doct. Samuel Shepherd, the minister of that place. From thence, they went to Nottingham, and tarried with Moses Davis. Aug. 20, they proceeded to Pittsfield, N. H., and attended a quarterly meeting, which continued two days, and which "Was a remarkable season, on account of the manifestation of divine power." Aug. 22, in the afternoon, he returned home, and found his family all well.

2. Elder Randal now stayed what he called *at home*, ten days; in which time, it appears by his diary, he attended nine

public meetings, and spent the greater part of the intermediate time in visiting his flock. On the 2d of September he sat out on an eastern tour, and on the 6th of the same month attended the yearly meeting at Woolwich, Me., a distance of about 120 miles. At the close of the meeting, they had a communion. He preached from 2 Cor. iii. 17. "*Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty.*" He then performed his usual visits in that region, and returned. He was gone from home one month and three days; travelled 574 miles, and attended 61 meetings.

3. October 15, he attended the New-Durham quarterly meeting, and on the 1st day of November attended the yearly meeting at Gorham. This meeting continued three days. The first day, they attended to business—the second, to worship. He preached from Rom. viii. 6. "*For to be carnally minded is death; but to be spiritually minded is life and peace.*" The third day he assisted in the ordination of Thos. Wilber. From thence he returned home, and continued in his own region about one month.

4. December 9, he sat out on a journey to New-Bradford and Fishersfield, N. H. being accompanied by Joseph Hall and Wm. Sanders of Barrington. He was gone from home on this journey twenty two days only; in which time he rode about 200 miles, and attended 15 public meetings. In New-Bradford, on the 15th of December, he baptized David and Lydia Fisk, and Gardiner Palmer. After performing the above journey, he returned, and on the 25th of December attended a meeting at his own house. He then continued about home 26 days, in which time, he went one journey to Portsmouth, N. H., and attended 19 public meetings, besides repeatedly visiting the sick.

From the above sketches, the candid reader will have some faint idea of the indefatigable labors, and unwearied pains of this good man, to spread the knowledge of salvation among his fellow men; and to build up the kingdom of the blessed Immanuel in the world. The writer presumes, that if all those who are called the ministers of Christ, were to feel the

same love to the cause, that he did, and to possess the same zeal for its promotion, and in proportion to their abilities, exerted themselves to the same degree that he did, in public and private, the world would soon be evangelized. But, alas! we dwell too much in our ceiled houses.



CHAPTER XXV.

1. *Randal attends Q. M. at Gilmanton, &c.—attends Y. M. at Parsonsfield.*
2. *Makes a tour to the east.*
3. *Preaches at Wolfborough, &c.*
4. *Visits the churches in the lower towns.*

Jan. 20, 1801, Elder Randal sat out to attend the quarterly meeting at Gilmanton, and rode through a most violent storm, but was wonderfully preserved by the providence of God. This meeting continued three days, and was considered by him a time of refreshing from the presence of the Lord. Jan. 24, he returned, and continued about home till the 2d of Feb., in which time he attended four meetings, besides making several visits

among his neighbors. Feb. 3, he sat out for Portsmouth on business, and returned home on the 5th. On the next day, he left home to attend the yearly meeting at Parsonsfield. He sat in the meeting the 7th, 8th, and 9th of Feb.; and in the time preached at Amos Blazo's an interesting discourse. Feb. 10, he left Parsonsfield and went to Linnington, where he preached that evening at a Friend Jackson's, and the next day at a Br. Strout's. From thence, he rode to Standish, tarried two days and preached twice. From thence he went to Gorham and attended a meeting at the widow Sarah Thombs'. The next day being very stormy, he was detained from travelling, and went to work at his trade and made a garment for one of the family. In the evening, he attended a meeting of worship. Feb. 17, he visited several families, and in the evening attended a meeting at Daniel Baker's. Feb. 18, in the evening he attended a meeting at George Hundscom's, which, says he, "Was a powerful season; both saints and sinners were much affected." Feb. 19, he returned to Standish, and in the

evening preached at Sargent Shaw's. A great number of people attended, and great conviction appeared to be on the minds of many. He then returned to Gorham. On the 20th, he attended another meeting at Wid. 'Thombs'. Feb. 21, he went again to Standish, and on the 22d, being Sabbath, he again preached at Sargent Shaw's. In the forenoon he spake from John v. 3. "*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*"—In the afternoon from Rev. xxii. 17. "*And whosoever will, let him take the water of life freely.*"—In the evening from Mat. v. 6. "*Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*" The word had a wonderful effect on the hearers. Feb. 23, he left Standish and returned to Limington. Here he tarried one day, and then returned home, praising God for his preserving mercies, and abounding goodness to the children of men.

2. March 6, he sat out on another journey to the east, to attend the marriage of his son Benjamin. He arrived on the

10th, and the marriage was solemnized on the 12th of March. He then visited the churches in that region, and preached at Edgcomb, Squam Island and Woolwich. On his return, he stopped in Gorham and preached twice. He remarks, that as he was returning through Newfield, it being night, and there having been a great rain, he came to a long causeway, which was afloat, and he and those that were with him, had to wade about in the water for some time before they could find the way over. They, however, got over at last, and went to Esq. Drew's, where he was always kindly received, and well entertained. March 24, he arrived at his own house, and found his family well.

He tarried about home 15 days, in which time, he preached the gospel to the inhabitants of that region, visited the sick, &c. He particularly mentions Mother Runnels, and a Susan Willey, who were very sick at that time; but remarkably happy in their minds, and desiring for their eternal home.

3. April 9, he went to Wolfborough and attended a monthly meeting with the

church in that place. April 10, he attended a meeting of worship in the forenoon, and in the afternoon, a religious conference. In the evening he preached at Eld. Townsend's. April 11, he preached at a brother Jones'. April 12, he preached in New-Durham. April 13, he went to Pittsfield, and attended a meeting with the church in that town. April 14, he preached in their meeting-house; after which, he repaired to the water and baptized Hannah Moulton. In the evening he attended a meeting at Jabez Tucker's. April 15, he went to Nottingham and attended a meeting of worship at Moses Davis'. April 16, being public fast, he went to Northwood and preached, and baptized David Sawyer of Deerfield. He then returned to Pittsfield, and the next morning, April 17, he went to the water and baptized Sarah Marston and Jane Clough. At two o'clock, P. M. he again attended a meeting in the meeting-house, and in the evening had a meeting at John True's. April 18, he returned home. April 28, he visited Susan Willey, found her very low in bodily health, but said she appear-

ed to be the most in heaven of any person he ever saw upon earth.

4. April 29, Elder Randal, having made the necessary arrangements at home, sat out to visit the churches in the lower towns, viz: Portsmouth, Newcastle, Berwick and Somersworth. He preached in all those places in the course of the journey, and attended a church meeting in each. He remarks, that he saw much of the power and glory of God in all the meetings he attended. May 9, he returned; and being informed of the death of the above named Susan Willey, who died the 3d day of the same month, and also of the death of a colored man by the name of Sambo, who lived in the same town, and died the same day; the next Sabbath, he preached a sermon adapted to the occasion, from Luke xvi. 22. *“And it came to pass that the beggar died, and was carried by angels into Abraham’s bosom.”*

CHAPTER XXVI.

1. *Randal attends New-Hampton Q. M. and witnesses an extraordinary season;—after visiting several towns, returns home.* 2. *Visits Gilmanton and Nottingham—attends Y. M., &c.* 3. *Visits Sandwich, &c.—preaches at Middleton, &c.* 4. *Visits Springfield and Wethersfield, Vt. and embodies 2 churches—attends Q. M. at Gilmanton.*

1. May 14, Eld. Randal went to Gilmanton, and attended a monthly meeting with the church in that place. The next day he preached in the Baptist meeting house, with some good effect. May 18, he sat out for New-Hampton, in order to attend the quarterly meeting. He tarried the first night with Eld. Joseph Young, of Gilmanton. May 19, he proceeded to Meredith, and took dinner at a brother Crocket's, where he met about 40 brethren, bound to the same meeting. After dinner they rode as far as Benjamin Pease's, where they attended a meeting in an orchard. The next morning, May

20, they proceeded to the meeting. They rode in regular procession. There were about 80 horses, which carried about a hundred persons—all professors of religion, and probably of the same sentiments. As they drew near to the meeting-house, they united in singing an appropriate and very solemn hymn, which had a surprising effect on the beholders. Many of the spectators were so struck with the scene, that like Bartemus, they cried, “Jesus, thou son of David, have mercy on me!” While many of the lovers of Jesus, who were collected, being filled with ecstatic joy, praised God for redeeming love. Being collected they sat for business, and although there were as many as 500 members present, and a great multitude of spectators, the most beautiful order was observed through the whole. On the 2d day of the meeting, May 21, they assembled for worship and communion, “The scene,” says he, was “indiscribably glorious.” He closes his account of the meeting with the following lines.

“If here so sweet—if here we prove
Seraphic joy—celestial love ;
In heaven what will be found ?”

May 22, he went to Bridgewater, examined their church records, and preached twice. May 24, he returned to New-Hampton, and it being Sabbath, he preached from Acts xvi. 30, 31. "*And brought them out, and said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*" This was also a time of refreshing. May 25, he went to Meredith, preached at B. Pease's; and again in the evening at the same place. One soul professed to experience delivering grace at this meeting. May 27, he went to Gilmanton, preached at John Bean's; and on the 28th, preached at Joseph Osgood's; and at the close of the meeting, baptized James Buzzell. May 29, he went to Loudon, and preached at Thomas Swett's. On the 30th he returned home, praising God for his goodness, and his wonderful works to the children of men.

2. Eld. Randal, having tarried with his family two days, returned to Gilmanton, and attended a church meeting at or near Eld. John Shepard's; and mentions that

one of said Shepard's daughters was hopefully converted. June 5, he went to Nottingham, and attended the funeral of Anna, wife of Moses Davis, a valuable member of the church of Christ. June 13, 14, and 15, he attended the yearly meeting in New-Durham; and on the 16th, baptized Daniel Stevens, who is now the deacon of that church.

June 24, he made another visit to Gilmanston, and preached at Eld. John Shepard's. He spake from John v. 25. "*Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.*" This discourse was remarkably sanctified to the audience. Many of the brethren were quickened, and bore public testimony to the truth they had heard, and exhorted their neighbors, in a most powerful manner, to hearken to the voice of the Son of God. June 25, he went to Loudon, and preached at Thomas Swett's. He spake from Mat. xx. 6. "*And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye*

idle all the day?" "This," he says, "was a very glorious day." The word took great hold on those who had been neglecters of the great salvation, and also proved quickening to luke-warm professors. June 26, he returned to Gilmanton, and attended a church conference; and on the 27th, preached in the Baptist meeting-house, in the east part of the town; from thence he returned home.

3. Eld. Randal now tarried with his family two days, and on June 30, went to Sandwich, and on July 1, attended a church meeting with the brethren in that place. July 2, he preached at Nathaniel Weeds; and the day following at Sandwich meeting-house. July 4, he went to Burton, and preached at deacon Daniel Head's. July 5, being Sabbath, he preached again at the same place, and baptized Hannah George; after which he returned to the place of worship, and administered the Lord's supper, and washing of the saints' feet. July 6, he went to Eaton, and preached from John vii. 37, with very good effect. July 7, he returned home. He remarks in his diary, that

in all the above mentioned places he saw much of the power and glory of God, both in the awakening of sinners, reclaiming of backsliders, and comforting of God's people. July 13, he preached at Middleton meeting-house, and at the close of the meeting baptized Thomas and John York. July 19, he preached at Somersworth, and from thence visited Dover, Portsmouth, Newcastle, &c. But mentions nothing very special which took place in the journey.

4. Aug. 5, he commenced a western tour, in which he visited Loudon, Canterbury, Sutton and Unity, N. H. He preached in all those towns, as he passed from place to place. Aug. 9, he attended a church meeting in Unity. Aug. 10, he crossed Connecticut river, and preached in Weathersfield, Vt. Aug. 12, he went to Springfield, Vt., and embodied two churches; one under the charge of Eld. William S. Babcock, consisting of 75 members; the other under the charge of Eld. Stephen Place, consisting of 21 members. Aug. 13, he returned to Unity, and attended another meeting with

them, which was a very comfortable season. Aug. 14, he went to Fishersfield, N. H., visited Eld. Timothy Morse, and preached a sermon from Ps. xci. 1, but says, "I had a very lean and barren meeting." The next day, he went to Bradford, N. H. and attended their church meeting; after which he preached a sermon, and at the close baptized seven persons. "This," he says, "was a blessed season." Aug. 16, he preached at the south meeting-house in Sutton, after which he baptized one. The next day, he attended their church conference; and in the afternoon held a meeting of worship, and enjoyed great freedom in speaking. Aug. 18, he left Sutton, and on the 19th and 20th, attended the quarterly meeting in Gilmanton; and on the 21st, attended the Elders' Conference, which he considered a very profitable season.

CHAPTER XXVII.

1. Randal attends Y. M. in Belgrade—preaches in several towns. 2. Visits a sister on her death-bed, &c.—Visits Parker's Island and Bristol. 3. Re-visits Squam Island and Woolwich—returns home. 4. The marriage of his daughter, &c.

1. Sept. 1, 1801, Eld. Randal sat out on another eastern tour in order to attend the September yearly meeting, which was holden that year at Belgrade, Me. He arrived on the 4th, and the meeting commenced on the 5th, and continued three days. Sept. 8, he preached at Sidney, an adjacent town; but I believe nothing very extraordinary took place. Sept. 9, he returned to Belgrade, and attended the Elders' Conference; and from thence went to Hallowell, and attended a meeting in a school-house, at a place then called Balling Hill. From this place he proceeded to Woolwich, and preached at John Card's. Sept. 12, he went to Edgcomb, and preached in the meeting-house

at Squam Island, and in the evening, at Eld. D. Hillard's. Sept. 14, he went to Parker's Island, and preached at Capt. J. Barter's. "It was a blessed tender season." Sept. 15, he preached at Boothbay in the forenoon, afternoon and evening. "It was a very wonderful meeting. Many souls were much awakened—backsliders returned—sinners cried to God for mercy, &c." Sept. 6, he preached in a school-house at Edgcomb, from Rev. iii. 20. "*Behold, I stand at the door and knock; if any man will hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me.*" Here he also observes, that the power of the Lord was greatly manifested; and that many souls were awakened, and that almost every person in the assembly was in tears. It is hoped that some, who never before opened the doors of their hearts to Christ, opened them to him that evening.

2. Sept. 17, he visited several families, and among others, visited a sister Welch, a very pious woman. He found her in the struggles of death. He, therefore, prayed with the afflicted family, and re-

paired to Westbrook Knight's, where he attended a prayer meeting with the people in that neighborhood, in which they enjoyed much consolation. Sept. 18, he went to Cape Newaggen Island, then so called, and preached at Robert Reed's. In this meeting one soul professed to experience refreshing grace, which gave him great joy. Sept. 19, he returned to Edgcomb and attended the funeral of Sarah Welch. He preached from Job xiv. 14. *"If a man die, shall he live again? all the days of my appointed time will I wait, till my change comes."*

Sept. 20, he went to Parker's Island, it being Sabbath, and preached three sermons, under which many were pricked in their hearts, and cried to God for mercy. Some obtained witness that he had forgiven their sins. The next morning, very early, the people assembled at the same place, and two that experienced a change of heart, and were brought to the banquet of grace the night before, came and offered themselves for baptism; namely, Wid. Sarah Cooms and Wid. Joanna Marrs. He then repaired to the water and baptiz-

ed them. "It was a joyful season." The same day, Sept. 21, he went to Woolwich, and preached at Josiah Brooking's. Here he met three men that were brothers, who had come with a vessel from Bristol, to carry him to that place, a distance of about 31 miles, and they refused to return without him. He, therefore, next morning, Sept. 22, like Peter on a similar occasion, went without gainsaying. He arrived at Bristol that evening; and the next day, Sept. 23, he attended meeting all day at a school-house; and says, "*It was a comfortable refreshing day.*" In the evening he went to Ratherford's Island, and preached at Miles Thompson's. This he considered a very comfortable season. Sept. 24, he preached at the school-house in Bristol, and administered the Lord's supper, and the saints washed feet; all of which was attended with evident manifestations of divine power. Saints shouted for joy, and sinners trembled under a view of their deplorable condition. In the evening, he went to Pennequid Island, and preached at Col. McIntire's. Sept. 25, he went to Boothbay

harbor, and held a meeting at Mr. Norwood's, where he also saw the wonderful work of God, in the conviction and conversion of sinners.

3. Sept. 26, he returned to Squam Island, and preached. "It was," says he, "a time that will be long remembered."

Sept. 27, he went back to Woolwich, where he preached in the forenoon, afternoon and evening. Sept. 28, he went to Brunswick, and from thence the next day he went to Gorham, and the day following he went to Limington, and called to see Mrs. Lions, a natural sister. He found her in great trouble, having lately buried her husband. After spending a short time with her, he proceeded to Newfield, and put up with Elijah Drew, Esq. The next day, Oct. 1, he arrived at his own house, and once more, through the abounding goodness of God, found his family all well. He then tarried at home, or about home, six days, preaching and visiting among his neighbors. Oct. 8, he went to Dover, the next day to Portsmouth and Newcastle, and the day following returned home. He then tarried about home

ten days ; but spent the principal part of the time in preaching, and visiting his flock. Oct. 21, he went to Gilmanton and attended the quarterly meeting, which continued till the 24th.

4. Oct. 29, he had a meeting of worship at his own house, in the course of which, he solemnized the marriage between *Mr. Stephen Parsons* of Edgcomb, Me. and *Miss Margaretta Frederick Randal*, his second daughter. This scene was truly solemn and joyful ; all the connections being highly pleased with the matrimonial contract. The nuptials being solemnized by a most affectionate parent, who not only pronounced the legal ceremony with emphasis, but in the most fervant manner implored the divine blessings of the upper and nether Springs, to rest upon the newly married pair ; and to be perpetuated to their offspring for ever. These prayers, I trust, have been heard, and the blessings thus far conferred. Nov. 4, having made ready for the removal of his daughter, he accompanied her to Dover, where a schooner was waiting to receive her goods. He tarried with her till

the vessel sailed, which was not until the 10th. He then took his leave of his daughter, and after making several friendly visits by the way, returned home. 'The reader must, however, understand that the writer has necessarily omitted a great many things, noted in the Elder's diary, relative to short journies and friendly visits, where he enjoyed many precious seasons, lest he should swell the volume to too great a size, and weary the public with a lengthy detail of minute circumstances attending the travels of this indefatigable gospel laborer ; and has attended most particularly to the accounts of his lengthy tours, and more public acts, which he considers of the most importance to the community at large ; and the most interesting to his peculiar surviving friends. And as the writer expects that the name of RANDAL, as an *instrument* of so great a revival, and founder of so large a Connexion, will probably be found among those of other reformers in the pages of ecclesiastical history, to the end of time ; so he ardently hopes, that all those who have already, and may hereaf-

ter enter into, and enjoy the fruits of his gospel labors, will endeavor to pattern all his virtues, and follow all his pious examples, till the knowledge of free salvation shall spread through every realm; God's name be one—His people one—His worship one—and His glory cover the heavens, and the earth be full of His praise.



CHAPTER XXVIII.

1. *Randal afflicted with the cholic—attends monthly conference, &c.* 2. *Has a great sense of God's goodness—goes to Barnstead—attends Q. M., &c.* 3. *Visits Barrington, and several other towns.* 4. *Attends meetings at New-Hampton and Gilmanton.*

1. Dec. 5, 1801, Eld. Randal sat out with a view to attend a meeting at Alton meeting-house, and rode as far as the Wid. Willey's, a distance of about two miles, when he was violently seized with the cholic, a disorder with which he was frequently afflicted in the latter part of his life. The doctor was immediately called.

and every probable means resorted to for relief; but for twelve hours all proved ineffectual. His life was about despaired of, but at length God gave him relief. After two days, he so far recovered as to be able to ride home. He says, "O, I felt my soul filled with love and gratitude to God." His outward man was severely afflicted, but his inward man was renewed. "All things work together for good to them that love God."

Dec. 8, he remained weak in body, but strong in faith and happy in mind. The next day he so far recovered as to be able to attend the church conference. "It was," says he, "a most glorious day of God's power!" In the close of his journal for that year, he says, "I have travelled this year in the cause of truth, 2723 miles, and have attended 313 public meetings, besides private religious visits, weddings, &c." What an example of gospel industry is this for his successors!

2. Jan. 1, 1802, he says, "I had a very great sense of the goodness of God to me and all mankind. I gave myself up

anew to his service." Jan. 16, he went to Barnstead, and attended the funeral of his niece, Betsey Randal, and came home the same night. Jan. 19, he went to Barrington, and attended the quarterly meeting, which continued four days. From thence he returned, and continued about home till the 8th of March, and preached and visited in that region. March 9, he went to Portsmouth on business, and returned on the 11th, and continued about home till the 4th of April. April 5, he went to Gilmanton, and assisted in the ordination of Joseph Young, Benjamin Weeks, and Malachi Davis to the office of Ruling Elders; and Noah Weeks, Jacob Runlet, and John Smith to the office of Deacons. April 6, he preached at Gunstock meeting-house to a very large assembly, from Acts xvii. 30. *"And the times of this ignorance God winked at, but now commmandeth all men every where to repent."*

3. April 7, he returned home, and continued in that region till the 26th. April 27, he went to Barrington and preached at the dwelling-house of Eld. M. Otis,

and the next day preached again at the same place. April 29, he preached at Samuel Berry's. From thence he went to Deerfield, and May 2, preached at their meeting-house, and says he enjoyed great freedom. May 3, he attended a church conference at Esq. Ladd's; and the day following preached again at the meeting-house, with great apparent success. May 5, he went to Raymond, and preached at T. Dudley's, and says, "It was a wonderful season!" May 6, he went to Epping, and preached at the dwelling-house of Joseph Genness, and baptized Mary Pike. May 8, he attended a church conference at Somersworth. May 10, he preached at Caleb Jackson's, in Rochester; and on the 11th, returned home.

4. May 19, 20 and 21, Eld. Randal attended the quarterly meeting in New-Hampton, and says, "It was a very glorious and profitable season." May 22, he went to Meredith, an adjacent town, and attended the funeral of a sister Blake, who died in the triumphs of faith. May 23, being Sabbath, he returned and at-

tended meeting at New-Hampton, and on the next day attended the church conference, which was very edifying; and at the close, administered the Lord's supper and washing of the saints' feet. "A very large number communicated, and the scene was truly awful and glorious! delightful and dreadful!" The same evening he preached at Meredith, and the next day at Joseph Osgood's in Gilmanton, and the day following at Eld. J. Shepard's, from whence he returned home. The time now drew near for the June yearly meeting. He, therefore, was engaged in making every necessary preparation for the reception of his distant brethren, and the strangers that might attend. They convened June 12; many attended, and it was a very good season, both in business and worship.

June 24, he sat out with his wife and Eld. N. Marshal to visit their friends and brethren in the lower towns. They tarried the first night in Somersworth, at a Mr. Horn's. The next day they went to Portsmouth, and from thence to Newcastle. The next day, June 27, being Sabbath, they attended meeting in the

meeting-house. Eld. Marshal preached in the forenoon, and Eld. Randal in the afternoon. June 29, he preached in Kittery at Capt. Parson's, "Where," says he, "there were many hearing ears and tender minds." June 30, he preached at a school-house in Portsmouth. Many people attended and behaved with decency, but nothing special took place. July 1, they left Portsmouth, and went to Newington. From thence his wife returned home with Eld. Marshal, and he went to Stratham, and held a meeting at Andrew Wiggin's. July 2, he preached at Jacob Low's; the next day at Samuel Pottle's. The day following, being Sabbath, he preached twice at the Baptist meeting-house. He remarks that at all those meetings he enjoyed a measure of freedom, and discovered a degree of tenderness in the people. July 5, he went to Raymond, N. H. and tarried at Joseph Dudley's. July 6, he preached at Deerfield in the Baptist meeting-house, embodied a church, and received them into connection with the N. Durham quarterly meeting. July 7, after finishing the busi-

ness with the church in Deerfield, he went to Allenston, N. H. and preached at E. Burgan's, and the next day at a school-house in Epsom. July 8, he returned to Allenston, and preached at Samuel Kenison's; but nothing special took place. July 10, he preached at Pittsfield, and says, "It was a glorious season." Sabbath, July 11, he preached at Pittsfield Baptist meeting-house, and at the close baptized John True, Mary True and Abigail True. July 13, he returned home, praising the Lord for his goodness.



CHAPTER XXIX.

1. *Randal Visits Gilmanton & Lebanon, N. H.—Goes to Hartford, Vt. &c.*
2. *Journey to Kennebeck, &c.*
3. *Visits Squam Island, &c.*
4. *After visiting several towns, returns home.*

1. Eld. Randal having now tarried about home for nearly half a month, on the first day of Aug. 1802, he commenced a journey to the west; and the same day preached at Eld. J. Shepard's in Gilman-

ton, and administered the Lord's supper to the church in that place. Aug. 3, in the evening he preached at J. Kent's in Canterbury. Aug. 4, he arrived at Lebanon, N. H. and at six o'clock, P. M. preached at a brother Bucks'. The day following, he preached at a school-house in the east part of the town; but nothing special took place, or at least, nothing more than what might have been expected: he called on a man who was a professor of religion, and a warm advocate for Calvinistic tenets, who told him that he was a false prophet. But, says he, "It did not move me in the least." Aug. 8, being Sabbath, he preached to a crowded assembly in the same town, and says, "The word had a powerful effect on the hearers." At the close of the exercise, he administered the Lord's supper to a large number of communicants. Aug. 9, he went to Hartford, Vt. and preached to a large assembly, who met in an orchard, and appeared very attentive and solemn. Aug. 11, he went to Springfield, visited Eld. Babcock, and in the afternoon, preached at a brother Spencer's, and the

day following at another brother's to a large assembly, who were chiefly professors. Aug. 14, he went to Unity, N. H. and preached at Eld. Ladd's. The next day, being Sabbath, he preached in Unity meeting-house, to a very large congregation, and the same evening at A. Sanborn's. Aug. 16, he attended conference with the church and had a long and loving labor with the members; and to his unspeakable joy found quite a number steadfast in the faith, while to his great grief, he found others still adhering to the innovations introduced among them by Eld. Ballard, before described. Eld. Randal then left Unity, and went to Bradford, and attended a meeting of business with the church in that town. From thence he went to Fishersfield; and on the 18th and 19th, he attended a quarterly meeting. Aug. 20, he returned to London, and the day following returned home and held another thanksgiving with his family. He stayed at home four days, and worked at his trade.

2. Eld. Randal having now made suitable preparations for the journey, Aug.

31, 1802, sat out to visit his brethren in the Kennebeck region. He rode as far as Limington the first day, but before he reached the place where he contemplated to put up, it being in the evening and dark, as he and several others were passing over a bad bridge, one of the horses broke through. The Elder immediately stepped up to help the creature in distress, when a plank was unfortunately tipped, the rising end of which took him up and cast him forward, and he fell on his face, and was wounded severely. He, however, concluded that he had sufficient cause of thankfulness that the result was no worse. He tarried that night at a Friend Clark's, where he was kindly received and hospitably entertained, but was very sick, and had much pain in consequence of the wounds he had received by the fall. The next morning, Sept. 1, he felt anxious to pursue his journey; and notwithstanding his illness, made a shift to ride a short distance to his sister Lion's, where he tarried till the afternoon; when feeling a little better, though still very unwell, he sat out and rode as far as Gorham. Sept. 2,

he rode to Brunswick, a distance of about 40 miles, and put up at Joseph Morse's, where he was joyfully received, and kindly entertained. Sept. 3, he rode to Edgcomb, and put up with his son-in-law, Parsons, and found him and his wife comfortable and happy. The evening was spent in friendly congratulations, and thanksgiving to God. The next morning, Sept. 4, he went to Woolwich and attended the yearly meeting, which continued till the 6th, and was a very extraordinary season from the beginning to the end. Love and unanimity prevailed among the members—business was attended to in order, and done with despatch—the preaching was clear and powerful, and sanctified to the hearers—saints were abundantly comforted; and many poor sinners were awakened to see their need of a Savior. Sept. 7, he spent the day in religious visits, and conversation with those who were mourning for sin, and in the evening preached at a brother Hodsdon's, where the power of the gospel was wonderfully displayed in the conviction and conversion of souls. Sept. 8, he went to Parker's

Island, and preached at Samuel Hinkley's. This was also a refreshing time, on account of the displays of gospel power. Among other wonderful events which took place at this meeting, he remarks the following, "Two sisters, being twins, seventeen years of age, while hearing the word were convicted, and the same day experienced the new-birth. Twins by nature became twins by grace. He also remarks that the meeting continued, with a little cessation, till midnight, in which time many of the congregation were crying to God for mercy, while others were praising Him for redeeming grace. Sept. 9, in the morning he attended a meeting at a brother Manson's, which was also a very solemn and powerful season. In the afternoon of the same day, he attended a meeting at a brother Hunt's, which continued till late in the evening. Here the stoutest hearted sinners were brought to bow to Christ—plead guilty—cast themselves upon His mercy, and sue for pardon; while others who had experienced justification, were shouting aloud for joy. Early next morning, before Eld. Randal

and his company could get away, a number collected at the house where they lodged, inquiring, like the trembling jailor, "What must I do to be saved?" He, therefore, stopped and prayed with them, and advised them to believe on the Lord Jesus Christ. He then took his leave of them. This was an affecting scene; for a number of those distressed mourners followed him to the water side, weeping as they went.

3. Sept. 10, Eld. Randal proceeded to Squam Island, where he preached in the afternoon, but nothing special took place. Sept. 11, he went to Bristol by water, and had a very agreeable passage. Sept. 12, he preached two sermons in the same place. Sept. 13, he went to Pemaquid fort, and preached at Col. M'Intire's. Sept. 14, he left Bristol, and went to Thomaston, a distance of about ten leagues; and being in a small open canoe, and the weather being rough, the voyage was attended with considerable danger. A very heavy shower came up, and the wind being boisterous they were compelled to go ashore on an uninhabited island,

where they took shelter under the clift of a great rock, and enjoyed a happy season in prayer till the shower was over. They, however, did not reach Thomaston till nearly midnight. Sept. 15, he preached at James Brown's to a large congregation, but with little effect; for the inhabitants, with a very few exceptions, were very much bound by Calvinistic sentiments, and were not to be alarmed by the warning voice of a General Baptist. After the meeting closed he went to Camden, and the next day attended a conference with the the church in that place, but observes that he found no great satisfaction.

4. Sept. 17, he went to Canaan, but found the passage rough and difficult. When he arrived he found a very kind reception at Isaac Heal's. Sept. 18, he attended a meeting at a brother Nason's, and a church meeting in the evening at the same house. The next day being Sabbath, he attended meeting all day at a brother Lamb's. Many people attended, and many sinners were awakened to see their danger, and inquired what they

must do to be saved. Sept. 20, he went back to Camden, and preached at Waterman Heart's. Sept. 21, he went from Camden to Bristol, and the next day preached again at Col. M'Intire's. The day following he went to Townsend, and stayed all night at John Norwood's. Sept. 24, he went to Back-river, and in the day time, preached in a school-house, and in the evening at John Southward's. The day following he preached in Squam Island meeting-house, and says, "We had a very lively, comfortable time." Sept. 26, he preached at Woolwich to a very crowded assembly, and at the close, broke bread, &c. The next day he again preached in Squam Island meeting-house. Sept. 28, he took his leave of his friends at Edgcomb, returned to Woolwich, and preached at John Card's. Sept. 29, with much christian affection, he gave the parting hand to his friends in Woolwich, and set his face for home. He dined in Bath, and lodged the same night in North-Yarmouth, at Mr. Prince's, who treated him very kindly, and would take nothing for his trouble. Sept. 30, he went to Gor-

ham, and in the evening preached at Samuel Crocket's. Oct. 1, he returned to Newfield, and put up with Elijah Drew, Esq. *his old well tried friend*, where he was always kindly received and well entertained, and invited to call again. Oct. 2, he arrived at his own house. He found his family in good health, for which he gave glory to God.



CHAPTER XXX.

1. *Randal attends Q. M.—Y. M. at Gorham—Elders' Conference at Parsonsfield.* 2. *Journeys westward.* 3. *Remark on the manner of his support—his maxim.* 4. *Dedicates himself anew to God—Visits Portsmouth, &c.*

1. Eld. Randal having returned from his late eastern tour, tarried about home 16 days, which time he spent chiefly in attending meetings of public worship and conference, and in visiting the sick and attending funerals. Oct. 20, 21 and 22, he attended the quarterly meeting in Pittsfield, N. H. Oct. 23, he returned home,

and the next day sat out to visit the churches in the lower towns. He visited Rochester, Somersworth and Dover, and preached in each town, and then returned, and tarried at home 7 days. Nov. 5, he commenced another journey, for yearly meeting at Gorham. He went the first day to Newfield, and in the evening preached at Esq. Drew's, and says, "We had a wonderful meeting." He left an appointment for another meeting when he returned. He then proceeded to Gorham, and sat in yearly meeting four days; and then returned to Parsonsfield, and attended the yearly conference; which he considered an instructing, comforting, and edifying season. Nov. 10, he preached at George Bickford's in Parsonsfield. He exclaims, "It was a wonderful meeting, the King was present!" Nov. 11, he returned to Newfield, and fulfilled his appointment at Esq. Drew's, of which he says, "It was a refreshing, comfortable time." Nov. 12, he preached in Brookfield, N. H. at Waldren Kenison's. Nov. 13, he preached at Middleton in a school-house, after which he returned home.

2. Dec. 3, he commenced a journey to the west, and it being a very stormy day and the wind very heavy, and having to ride a considerable distance through the woods, he came nigh being killed several times, by the falling of trees, limbs, &c., but was wonderfully preserved. Dec. 7, 1802, he sat in council with others, at Abraham Drake's in New-Hampton, and the next day assisted in the ordination of Josiah Magoon, and Doct. Simeon Dana to the office of Teaching Elders; and James Hawkins and Nathaniel Perkins to the office of Deacons. Dec. 9, he went to Bridgewater, N. H. and attended a meeting of worship; the next day returned home, and continued about home till the close of the year. According to his account, he travelled in the course of the year 1802, 2,341 miles, and attended 225 public meetings.

3. It will doubtless be inquired by some, how this indefatigable, evangelizing minister, who travelled and preached so incessantly as stated in the foregoing accounts, found means to support a wife and eight children at home, and money to defray all

his necessary expenses abroad, while he had no stipulated sum for preaching, either by the year or day, and while many others who scarcely go over their town or parish lines, having large salaries, and less families than he had, find hard getting along, and some have even to leave their parishes for want of support, and go into other professions or avocations for a living, because they cannot live by preaching. As it respects Eld. Randal, the saying of David was a maxim with him, "Trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed." In early life he learned to live by faith in the promises of God, and always afterwards chose to live so. He considered the promises of God to him, far superior to town or parish security, and even better than national bank notes, because all these might fail, but His word can never fail. Eld. Randal considered himself, like Paul, debtor to all men, in a gospel point of view; and thought himself under the strongest obligations to preach the gospel, freely, to all who would hear him; and left the care of

himself and family, altogether with God, who had qualified and called him to preach his word. He therefore made no complaint to man, but made known his requests to the Lord. He believed that God would support him and all his faithful ministers, and never let them suffer more than enough to wear off the rust, and keep them bright. He thankfully received of those who heard him whatever they thought it their duty to give, and praised God for the same. He strenuously supported the idea, that Christ was able to govern his own kingdom without the aid of human laws, and that the gospel of Christ would support itself and them who preached it, agreeably to 1 Cor. ix. 14. "*Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.*" Also, that it is the indispensable duty of those who are taught in the word, to communicate to him that teacheth in all good things. He concluded, that the gospel was a free gift of God, and ought to be preached freely to all mankind; and that when received, it will lead those who possess it to com-

municate freely, agreeably to John viii. 36. *“If the Son, therefore, shall make you free, ye shall be free indeed;”* i. e. not only to be free from the curse of the law, and bondage of sin; but disposed them to liberal and charitable acts, for the good of the cause in which they are engaged. I think it probable, however, that Eld. Randal sometimes passed through some pretty strait places, and knew what it was to be abased; and at other times abounded in the comforts of life, as seems to have been the lot of all who have been the faithful ministers of Christ, and have been willing to spend and be spent in His cause.

4. Eld. Randal having now closed 1802, on the first day of January, 1803, arose very early, and dedicated himself anew to God; praised him for his great goodness, in preserving him and others to see the close of the last, and the beginning of a new year. He prayed earnestly that he might begin the year with God, and spend it in his holy service. He then went to Alton and attended a church meeting with the brethren in that place.

Jan. 2, in the forenoon he preached at Jonathan McDuffee's, from Ezek. xviii. 20. "*The soul that sinneth, it shall die.*" In the afternoon, from Isa. l. 3. "*Incline your ear, and come unto me, hear and your soul shall live.*" "This," he says, "was a day of the power and glory of God." In the evening he preached at James McDuffee's, and the word was attended with similar effects. Jan. 3, he spent the day in religious visits, and in the evening returned home. He then continued about home till the 12th, which time he spent in preaching, and in religious visits. Jan. 13, he sat out on a journey to Portsmouth, N. H. and returned on the 15th. Here he witnessed the desolation which had been made by what was called the great fire in Portsmouth, and exclaimed, "O, how uncertain are all things here below!"

CHAPTER XXXI.

1. Randal attends Q. M.—Preaches the funeral sermon of a child. 2. Visits Barrington, &c. 3. Attends the funeral of B. York—goes to Lebanon. 4. Attends yearly fast.—Attends Q. M. at Meredith, &c.

1. Jan. 20, 21 and 22, Eld. Randal attended the quarterly meeting in New-Durham; and on the 25th, went to Gilmanton, and assisted in the ordination of H. D. Buzzell, which he considered a day of God's power. He returned home the same night, and in his usual manner preached and visited in his own vicinity till the 27th of Feb. On that day, being requested, he went to Farmington, and preached the funeral sermon of a child of Mr. Hallibut, who was moving from the west to Portland, Me. Eld. Randal preached from Luke xviii. 16. At the request of the hearers, the sermon was afterwards printed, and has lately been re-printed at Limerick.

2. March 15, he went to Barrington on

church business, and also held a meeting of worship, and the next day returned. March 24, he went to Middleton, and preached from Rev. xxii. 14, after which he baptized Robert Mathes. March 26, he went to Somersworth, and attended a monthly meeting. The next day he preached twice in a school-house, and in the evening at Jacob Hanson's. March 28, he preached at Wm. Horn's. March 29, he went to Dover, and returned to Rochester, and preached at a school-house near Esq. Dame's. March 31, he went to Farmington and married a couple. April 1, he preached at Anthony Peavy's, after which he returned home.

3. April 3, after delivering a lengthy discourse in his own desk, he went to Middleton, and attended the funeral of Benjamin York, an old friend of his. In the evening, he preached at a school-house in the same town. April 4, he preached at Eld. John Blaisdel's, Lebanon, Me. The next day he attended a monthly meeting, and the succeeding day returned to Middleton, and sat with the church in their monthly conference. From thence

he returned home, sick. Who can wonder that he was sick? if they consider how much fatigue he had in so short a time, while at the same time, he was much oppressed with a distressing cough. He never spared himself. He used to say, "Ministers are immortal till their work is done; and I had rather wear out than rust out."

4. April 7, being the yearly fast, notwithstanding his illness, he turned out and met with his congregation, and preached from Isa. lviii. 3. "*Wherefore do we fast and thou seest not?*" From the above passage, he delivered a most powerful and soul-searching discourse, after which he returned home, giving glory to God. April 8, he remained very unwell, hardly able to set up. April 9, he remained much the same, but says, "I felt a blessed degree of calmness in my mind." April 10, being Sabbath, he turned out again, met his congregation, and preached from Songs v. 9. "*What is thy beloved more than another beloved?*" Here he tried a medicine which he often recommended to other complaining ministers,

“*A pulpit sweat.*” He gave a most lively and striking description of [Christ] the believer’s beloved, and by a great variety of circumstances and inferences, shewed that He very far exceeds any other beloved, which a soul might affect to choose. He took such an interest in the subject himself, and was so affected with the ravishing beauties of Christ, that he almost forgot his sickness, and in fact, in some measure, he renewed his strength, and went home pretty comfortable. However, the next morning, he was quite weak and sick ; but in the afternoon went out on a visit ; and continued to visit and preach in the vicinity, till the 16th of May. May 17, he rode to Meredith, N. H. and attended the quarterly meeting, which commenced on the 18th, and continued till the 20th. He considered this a refreshing season, and in his journal, mentions a number of precious seasons which he enjoyed in visiting his friends on the way. May 25, he went to Wolfborough, and preached at the dwelling-house of Isaac Jones. May 26, he married Mr. Wm. Rust to Mrs. Susanna Malvel, and preached a sermon at

the close, from John vii. 6. “*But your time is always ready.*” From thence he returned home, and continued in his own neighborhood preaching and visiting till the first of June. June 3, he went to Barnstead, spent the night with Eld. Wilson, and next day went to Canterbury, and preached at a Mr. Hain’s to a large assembly and to very good effect. He stayed that night with Dea. L. Clough. June 6, he returned home. June 11, the yearly meeting convened at his house, and continued till the 13th, and was a very glorious season from the commencement to the close. June 17, he made a tour to the sea-board, and was gone till the 6th of July. He visited Rochester, Somersworth, Kittery, Newcastle, &c.; and preached twice in Newcastle, twice in Portsmouth, and once in Kittery, besides making several religious visits in those towns.

CHAPTER XXXII.

1. *Randal visits Somersworth—Attends Q. M. Deerfield—Y. M. at Woolwich.*
2. *Attends Q. M. at Bradford, and Y. M. at Gorham.*
3. *Dedicates himself again to God—Attends Q. M. at Sandwich.*
4. *Returns home, sick.*

1. Eld. Randal having made suitable arrangements at home, Aug. 7, went to Somersworth, a distance of 18 miles, and preached three times the same day, and once in the evening. Aug. 8, he went to Dover, did considerable business with the printer, and from thence went to Portsmouth and preached the same evening. Aug. 9, he rode home a distance of about 35 miles. Aug. 15, he went to Barrington, and preached at the dwelling-house of Eld. M. Otis, which he considered a very happy season. From thence he went to Deerfield and attended a quarterly meeting, which convened on the 17th of Aug., and continued till the 19th. He then returned home, after performing the above journey: he tarried at home 8 days.

Aug. 29, he commenced a tour to the east to attend the yearly meeting at Woolwich. He was gone on this journey only 27 days, in which time he visited Lebanon, Saco, Portland, Brunswick, Georgetown, Squam Island, Boothbay, Bristol, &c., and attended 25 public meetings, and travelled 322 miles, and saw much of the work of the Lord in the conviction and conversion of souls. Oct. 6, he visited the brethren in Newcastle, N. H. and preached in their meeting-house, and returned on the 7th.

2. Oct. 17, he commenced a journey to the west, and on the 19th and 20th, attended the quarterly meeting at Bradford. This he considered a very wonderful meeting, on account of the displays of the power of God. Oct. 21, he attended an Elders' Conference in the same town. The Sabbath following he preached at Bradford meeting-house, and in the evening at Edmund Creasey's. From thence he came to Kearsage Gore, and attended a meeting at Abner Watkin's. The word was made quick and powerful to the hearers. He also attended a meeting the same evening at Abijah Watson's, which

was likewise attended with a blessing. He then returned to Canterbury and preached at a brother Kent's; and the day following at the Wid. Sleeper's in Loudon. In the evening he preached at Thomas Procter's, the next day at John Lougee's in Gilmanton. From thence returned home, and praised the Lord that he found *all well*. He now tarried with his family three days, and then took a tour east, to attend the yearly meeting in Gorham. It convened Nov. 5, and continued till the 7th. Nov. 8, he sat in Elders' Conference, and experienced great satisfaction. Nov. 9, he preached in Pepperelborough, the next day in Old-orchard at John Pritham's. This, he says, was a very powerful season, and mentions that a woman by the name of Bachelder cried much for mercy. From thence he went to Hollis, and preached at Z. Gordon's in the afternoon and evening. Nov. 12, he returned to New-Durham, and found his concerns *all well* as usual. He spent the remaining part of the year in New-Durham in preaching the gospel among his neighbors—visiting the sick,

and attending to the cares of his family. It is worthy of observation, that in tracing his journal through all his circuitous tours, that he always remarks when he came home, he found his family *well*. It appears that while he was assiduously engaged in the public cause of God, God took special care of his family, agreeably to his faith. He said, "If ministers would do their duty in all respects and preach the gospel in its purity, they would always be provided for; but that those who are slothful and negligent must expect to suffer."

3. Jan. 1, 1804, being Sabbath, he arose early and dedicated himself anew to God, and asked His grace to enable him to spend the year in His fear and service; and that he might live more to the glory of God, than he ever had done. He then prepared for meeting and went to the place of worship. He preached from 1 Kings x. 8. "*Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom.*" In applying the subject, he expressed his wish that all his congrega-

tion might be truly happy ; he labored to shew them wherein true happiness consists, how they might obtain it, &c. The discourse had a very solemn effect on the hearers ; and he returned home very happy himself. Jan. 18, 19 and 20, he attended the quarterly meeting and Elders' Conference in Sandwich ; and on the 21st, assisted in the ordination of Daniel Elkins of Adams, N. H., and preached a sermon from Mark xvi. 15. *“And he said unto them, Go ye into all the world and preach the gospel to every creature.”*

4. Jan. 22, being Sabbath, Eld. Randal preached at Sandwich meeting-house from John xiv. 6. In the evening he preached at Dea. Rice's. Many appeared deeply affected under the word ; and quite a number were convinced of the necessity of being born again. Jan 24, he returned home and continued to preach and visit in his vicinity in his usual manner, till the 7th of February, which was his birth day. On that day he was 55 years of age. He therefore offered his yearly sacrifice of thanksgiving on the family altar, and then sat out for Kenne-

beck, accompanying his daughter, Mrs. Parsons, with her husband and children towards their home, they having previously made him a visit. He was gone seven days, and on his return took a violent cold. He was now weak and low, and was unable to travel for several months. He however attended meetings of worship with his flock, and preached as much as his strength would admit; he also frequently attended their conference meetings, and when unable to go abroad he had the meetings appointed at his own house. In his daily account, he frequently remarks that he enjoyed much divine consolation in his soul in the course of his illness.



CHAPTER XXXIII.

Randal's first letter to the Q. Meeting.

Eld. Randal being low in bodily health, and unable to attend the New-Durham quarterly meeting, wrote the following epistle.

NEW-DURHAM, July 31, 1804.

Dearlly beloved brethren and friends,—
Although I write with a weak frame and

trembling hand, yet, glory to God, I write with a soul inflamed with love to him and to you, my dear and precious fellow travellers to eternal glory. May the grace of our Lord Jesus Christ be and abide with you all, and all that wisdom be given you which you need.

I take this method to appear in quarterly meeting, being so reduced in bodily strength, that I am not able to attend any other way ; neither do I ever expect to sit with you again in public meeting, until we sit around the great white throne ; unless the Lord unexpectedly raises me again, which, if he should, will be miraculous. I had a cough settled on me the first of last March, which has been increasing ever since, so that I have been hindered from travelling from that time to this, excepting I attended the quarterly meeting in May, but was very weak and low. Once I went to Nottingham, but all tended to increase my complaint. The first of this month I thought I felt a little revived, and myself and others thought it might be profitable for me to go toward the sea-shore. Accordingly, I went to

Portsmouth and Newcastle, but I grew worse from the time I started till I returned. I arrived at home on the 20th instant, and am so weak that it is with great difficulty that I handle my pen, or sit up long enough to write to you. Had not this been the case I should have sat out the first of the present month, and have visited Richmond, and so gone up the Connecticut river through all our Connexion in that quarter, and have attended this meeting. But farewell! farewell! You must henceforward do without me. As to the state of my soul, I feel strong in the Lord and in the power of his might, and think I have no choice but the Lord's choice. As to my faith, it remains unshaken. I am more and more established in the doctrine I have always preached; I know that I received it not of men, neither was I taught it but by the revelation of Jesus Christ. I only regret that I have been no more industrious and laborious in my Master's vineyard. O, my fellow laborers! I tremble for some of you, fearing you are too negligent, and make our Master's work too

much a by-business. O, for Christ's sake, be more laborious if you would with confidence receive your penny when your day is ended.

I am strong in the belief of the universal love of God to all men in the atonement ; and in the universal appearance of the light, love and grace of God to all men ; and that the salvation or damnation of mankind, turns upon their receiving or rejecting the same. I know from God that the doctrine which teacheth that it is impossible for any of those for whom Christ died to sin themselves to hell, is a doctrine of error, invented to destroy souls ; and do now in my last moments, bear my testimony against it ; and also against that shocking, inconsistent, Calvinistic doctrine, of eternal election and reprobation. I rejoice much to see how fast Christ is consuming it, by the breath of his mouth, and the brightness of his appearing. I am strong in the belief of the blessed ordinances of the gospel, as we find them recorded in the scriptures, and as we now practice them ; and also in our order and discipline.

Now, brethren, I am going to leave the Connexion with you, and I know not on whom my mantle will fall; I *will* it to whom the Lord will; I hope it will fall on some one a thousand times more fit for it than ever I was. The thing I most fear, that will hinder the advancement of the cause, is, “Who shall be the greatest?” I have discovered so much of it, I have, and do greatly fear. O my brethren, “Humility goeth before promotion, and a haughty spirit before a fall.” Let nothing be done among you through strife or vain glory, but in holiness of mind, let each esteem others better than themselves. There is in some branches, and in some members in this Connexion, I think, a great inclination to mingle with the world; and this I fear will cause a great deal of trouble. O, beware of it, I pray you; for we are called out from the world, and from every people under heaven; and our prosperity wholly depends on our following our heavenly Leader; and if we do not, God will raise him another people, and we shall sink as others

have done before us.* I have many things to say, but I forbear now, and hope the Lord will enable me to leave my charge to the whole Connexion. I here end, sending my love to the meeting, to all my friends, my enemies, and to all my fellow men.

From your dying servant and brother
in our Lord Jesus Christ. Farewell.

B. RANDAL.

* Some unstable persons, from the above words, have stated that Eld. Randal prophesied that the Connexion would fall; and from that pretext have endeavored to draw off parties, and set up new orders, but all have hitherto failed, and it is likely they always will, so long as the Connexion follows their heavenly Leader.



CHAPTER XXXIV.

1. *Eld. Randal recovers—attends Q. M.*
2. *Attends Y. M. at Parsonsfield.*
3. *Presides in Elders' Conference, &c.*
4. *Commences a new year—attends Q. M.—visits Vermont.*

1. Eld. Randal recovered his health in some measure in the month of September, and although very weak, on the 23d of the same month went out to hear Eld. Wilson

preach ; which he considered a great favor, and expressed great satisfaction in the Elder's improvement. Sept. 30, he went out again to hear Eld. Townsend, and says, "I found it to be a glorious season to my soul." After this, his health continued to improve. His cough, however, was troublesome for some time ; yet he made several visits, and attended meetings of worship and conference with the brethren, and occasionally preached. October 16, he had so far recovered his health that he ventured to set out for quarterly meeting, which convened at Canterbury, N. H. on the 17th of the same month. He delivered a sermon at this meeting from Isa. lxi. 1. "*The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek ; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.*" He remarks, that he found great freedom in speaking of gospel liberty, and that it was a most glorious day of God's power. Sabbath day, Oct. 21, he preached in Gilmanton meet-

ing-house. A. M. from Heb. iv. 9. "*There remaineth, therefore, a rest to the people of God.*" P. M. from Mat. xi. 28, 29. "*Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart and ye shall find rest to your souls.*" These discourses were also attended with an extraordinary blessing. Saints were much edified. Oct. 22, he preached at Eld. Wilson's, from Acts xxii. 28. "*But I was free born.*" From thence he returned home, laden with the experience of God's goodness.

2. Eld. Randal, having rested a few days with his family, Nov. 1, sat out for yearly meeting, which convened at Parsonsfield on the 3d day of the same month. He served as moderator in the meeting of business, and preached twice in the course of the meeting, and administered the Lord's supper; all of which was attended with the divine blessing. The love of God appeared to flow from heart to heart. At the close of the exercises two school dames, namely, Ruth Merrill of Buxton, and

Naomi Carter of Fryburg, Me. were baptized. They related their experiences of grace in the public assembly, in presence of about 1000 or 1200 people. They did it in a very deliberate, though affecting manner. Many in the assembly were deeply affected with their narratives, and the scene was truly glorious. The young women had never before been acquainted with each other, and lived about thirty miles apart ; yet they both left their homes about the same time, with a view of following their Savior in this ordinance, which excited much admiration in the hearers. The scene at the water, was almost indescribable. The rejoicing of saints, and mourning of sinners, remarkable candor of the spectators, together with the ecstatic joy, and ineffable love and union of those strangers, presented a scene not unlike that of which Dr. Watts speaks, "A young heaven, on earthly ground, and glory in the bud."

3. Nov. 6, Elders' Conference convened at Dea. Samuel Moulton's. Eld. Randal presided ; and notwithstanding, it was a refreshing season on many accounts, it

was quite a trying season to him, on account of his having to announce the rejection of a preacher by whom he had formerly set much. He always expressed much grief on such occasions; and ever manifested great tenderness towards transgressing members; although he corrected them sharply, yet he always oiled the rod with tears of grief, and seemed rather to pity their condition, than to rail at them or talk to them in what he called a hard spirit. He was quite an example of long-suffering. He took every scriptural means to reclaim them, whether they were public or private members, and if after all they proved refractory, when he came to declare them rejected members, he would perform it with great candor. I never knew him to perform it without first supplicating the throne for grace to support him through the scene. He considered it an awful thing, for a member to be rejected from the communion of saints on account of sinful conduct. He often on such occasions repeated the words of the Savior, "What is bound on earth is bound in heaven, and what is loosed on earth is

loosed in heaven." Nov. 8, he returned home, and continued preaching and visiting in the region round about till the close of the year.

In the close of his annual account he remarks, that having been sick so much, he had not been able to attend only 170 meetings, and travelled but 1387 miles. An amount of labor in the cause of truth, which probably far exceeded what many of his brethren had done in the same time, in a state of health. But he considered the preaching of the gospel his main business, and exerted himself to the utmost to fulfil his mission.

4. Eld. Randal now commences a new year. Jan. 14, 1805, he sat out for New-Hampton, to attend quarterly meeting. In which and in the Elders' Conference he sat three days. Jan. 19, he went to Bridgewater and attended the funeral of Polly Terrill, a member of the church in that place. The next day, he preached in Bridgewater meeting-house, and the same evening returned to New-Hampton, and tarried with Eld. Magoon. Jan. 20, he preached in the meeting-house twice, and

in the evening at Wid. Marston's. Jan. 21, he preached at a brother Hacket's, and returned again to Eld. Magoon's. Jan. 22 and 23, the weather being inclement, he was prevented from travelling. Jan. 24, he commenced a journey to the north part of Vermont. The first day, he rode as far as Warren, N. H. and put up at Clement's tavern. Jan. 25, he pursued his journey, called on Dr. Ross Coon at Haverhill corner, where he was respectfully received, and kindly entertained. From thence he rode the same day to Peacham, Vt. and put up at Elkins' tavern. Jan. 26, he went to Hardwick, Vt., and attended a quarterly meeting, which, with the addition of an Elders' Conference, continued three days. Jan. 29, he went to Greenborough, and attended a meeting where quite a number of persons were pricked in their hearts, with a sense of their undone condition as sinners, while the saints were much quickened. He then returned to Hardwick, and in the evening attended a meeting at Dea. Mark Norris'. Jan. 30, he attended a meeting at Peter Pape's. Feb. 1, he went to Waldron, Vt. and vis-

ited a sister Gilman, who was then sick with a dropsy in the cavity of the body, and had been tapped the same day, which was the twelfth time she had undergone that operation; and says, that in all, he was informed, she had seventy gallons of water drawn from her. He remarks, that he found her very comfortable in her mind. Feb. 3, A. M. he preached in Hardwick, from Josh. xxiv. 15., and P. M. administered the Lord's supper; all of which appeared to be attended with a divine blessing. Feb. 4, he sat out for home; but the road being badly drifted, and the weather inclement, he rode but 12 miles. The day following, the travelling being difficult and himself unwell, he tarried with Benjamin Norris. Feb. 6, he rode to Haverhill Corner, N. H. and in the evening preached at Doct. Ross Coon's, but says he was unwell. Feb. 7, he stayed all day with the doctor and in the evening attended a meeting at Piermont in company with Eld. Jones. Feb. 8, he went up the river to Concord, and attended a conference with the church in that place; after which he went to Landaff,

and put up with John Cogswell. Here he found a church in one house, Mr. Cogswell with his wife and children all professed to be new creatures, and were well engaged in religion. Feb. 9, he again went to Piermont, and attended a church meeting with the brethren in that place. Feb. 10, being Sabbath he preached again at Doct. Coon's, to a very crowded and attentive assembly. Also administered the Lord's supper. In the evening, he preached in the same place ; and the power of God attended the word. Feb. 11, he went to Warren and preached at Jonathan Clement's. The next day he proceeded to Holderness, and put up at the Wid. Baker's. The day following, he reached New-Hampton, and from thence he went to Gilmanton and put up with Eld. J. Young, and Feb. 16, through the abounding goodness of God, he arrived at his own house, and again found his family all well, but was very unwell himself.

CHAPTER XXXV.

1. *Eld. Randal visits Canterbury, &c.*
2. *Randal is unwell—makes a journey to the sea—attends the funeral of his niece.*
3. *Attends Q. M. at Somersworth, and Y. M. at Woolwich—visits Alton and baptizes 20 persons.*

1. Eld. Randal having now rested a few days with his family, March 1, made a visit with his wife to Canterbury, and was gone 6 days, and attended several meetings; but was very unwell, and returned very sick. However, he soon revived, and attended to his usual visits and meetings in his vicinity. April 30, he took a tour towards the sea, and visited Somersworth, Portsmouth and Newcastle. He preached twice in Eld. Smith's meeting-house in Portsmouth, and attended several meetings in Newcastle. May 6, he preached in Somersworth at Moses Baker's. May 7, he went to Farmington, N. H. and attended the funeral of Samuel White; after which he returned home and found his concerns all well. It appears,

by his daily account, that about that time it was very sickly in the region where he lived, and that quite a number died. He mentions a great many cases of sickness, and instances of death, and frequently mentions that he visited his old friend, Eld. Samuel Runnels, who it appears had a long confinement the fore part of the same year. He remarks, that he visited him on the 3d of June, and preached from 2 Cor. xii. 9. "*My grace is sufficient for thee,*" and says it was a refreshing season. June 5, he was called to attend the funeral of his natural sister, (first wife of John Buzzell of Effingham,) who died suddenly by reason of a fright, as was judged.

2. June 8, 9 and 10, he attended yearly meeting in New-Durham, which he considered a very glorious season indeed, especially at the time of communion. June 20, he was very sick, and was not able to set up much. July 11, having recovered so as to be able to ride, he took a journey toward the sea, in company with his wife and Eld. S. Runnels, having so far recovered from his illness, as to be able to

be abroad. They were gone ten days ; in which time they visited Portsmouth, Newcastle, Kittery and Somersworth. Eld. Randal preached from place to place, and they enjoyed very happy seasons among their friends. July 24, he went to Barnstead, and visited Polly Randal, his niece. He found her extremely low, and just gone with a consumption, but much resigned. Her affections were taken off from things below. She said to him, "Uncle, I have nothing here—I have given all away—I am a poor beggar, and mean to die a beggar—I have nothing but Jesus."

The Elder was much affected and delighted with her remarks. She died Aug. 3, 1805. She rejoiced much at the approach of death, and sweetly breathed out her soul into the arms of her blessed Jesus, with whom she longed to be. The Elder attended her funeral as a mourner. Eld. George preached a sermon suited to the occasion, from a text previously selected by herself, (Rev. xiv. 13.) Eld. Randal now left the house of mourning, and returned home, and continued visiting

and preaching as usual, but was very unwell. The seeds of mortality began to ripen in him apace. Aug. 13, he was seized with another violent fit of cholic, which lasted six hours without intermission, and seemed to resist every means of relief. His physician and friends exerted themselves to their utmost, and his life was despaired of, but when all hope was gone, help came, the cause was removed, and ease obtained, to the great joy of all his friends.

3. Aug. 14, weak as he was, he rode two miles to attend the church conference, and says "It was a glorious day of the Lord's power." He had several ill turns afterwards, but made a shift to keep about and perform his usual tours. Aug. 21, 22 and 23, he attended quarterly meeting at Somersworth, which he considered an extraordinary interview. He also attended the yearly meeting at Woolwich, which convened the 7th of the ensuing September. He carried his wife with him, and visited about all the churches in that quarter, and returned Oct. 4th. He then made another visit to Portsmouth and

Newcastle. Oct. 25, he went to Alton, N. H. in company with Eld. H. D. Buzzell and baptized 20 persons, and embodied a church. Nov. 3, 4 and 5, he attended the yearly meeting and Elders' Conference in Gorham. Dec. 3, 4 and 5, he preached in Berwick, baptized a number and administered the Lord's supper to the church in that place. Here he closes his account for 1805, in which he says, "I have travelled this year in the cause of truth 2090 miles, and attended 283 meetings, exclusive of attending weddings, visiting the sick, &c.



CHAPTER XXXVI.

1. *A summary account of Eld. Randal's travels and labors in 1806.* 2. *Randal visits a sick woman—attends Q.M. at Sutton, and Y. M. at Wilton—visits Eld. Knowlton, attends his funeral, &c.* 3. *Preaches at Barrington Hills, and at Hopkinton.* 4. *Visits Ashby, Mass.—Dines with Gen. Starks, &c.*

1. Jan. 1, 1806, Eld. Randal preached at Dea. J. Fox's, and spake of the neces-

sity of beginning the year with God, and spending it to his glory. Jan. 5, he visited his old friend, Wm. Wingate, and saw him breathe his last. Jan. 7, he attended his funeral, which was a very solemn day. But as time would fail to give a detail of all the events remarked by him in his accounts for that year, I shall only give my readers a summary of the whole. Let it therefore suffice to say, that he spent almost every day in the year in the public service of God. He attended three quarterly meetings, one in Gilmanton—one in Sandwich—one in New-Hampton; also, attended all the terms of the yearly meeting—visited the principal churches in the Kennebeck region—attended to much church business; and in addition to his usual tours, in the month of October, went to Ashby, Mass. and preached in a number of towns in that region. The number of miles he travelled in the course of the year, are not recorded by him, nor the number of meetings he attended; but I should say, by the appearance of the account, he travelled as much if not more than in any former year of his life. Dec.

31, he writes, "Not able to sit up, nor turn myself in bed without help; so I end the year in pain; but to the glory of God, can say, I enjoy a steadfast faith, and a heavenly calmness in my soul."

2. Jan. 1, 1807, Eld. Randal was very unwell, and unable to dress himself; he, however, soon began to amend, and on the 4th day so far recovered, as to be able with a little help to get on his horse and ride to meeting. He preached from John iii. 5. "*Verily, verily, I say unto thee, except a man be born of water, and of the spirit, he cannot enter into the kingdom of God.*" He enjoyed great freedom in speaking on the subject, and the word had a good effect on the hearers; but his anxiety was such for their salvation, and his mind so much stronger than his body, that he exerted himself beyond his ability, so that the next day he was unable to go abroad. This was often the case with him in the decline of life. Jan. 7, being helped on his horse, he rode four miles to visit a sick woman, who was nigh her end, and desired to see him. After this, he gradually grew better, and attended to

preaching and visiting as usual. Jan. 21 and 22, he attended the quarterly meeting in Sutton, N. H. after which he returned home, and on Feb. 2, he sat out to attend the yearly meeting in Wilton, Me., but was prevented by a most violent snow storm. He, however, went on as far as Lewiston, but finding it impracticable to go through, he calmly yielded to Providence; and stopped among his friends in that place, and attended several meetings; after which he sat out for home, but the travelling being very difficult, he had to stop from place to place, and finally did not reach home till the 21st of the same month. March 9, he went to Pittsfield, to visit Eld. David Knowlton, jun. and found him very low in body, and near eternity; but very comfortable in mind, strong in faith, giving glory to God, and longing to depart and be with Christ. The scene, however, was very affecting to Eld. Randal. Eld. D. Knowlton was a very promising young man, and an excellent preacher; beloved by all his acquaintance, and admired by those who heard him. He died March 11, 1807, and was

buried March 14. Eld. Randal preached his funeral sermon, from Num. xxiii. 10. *“Let me die the death of the righteous, and let my last end be like his.”* Six Elders bore him to the grave—one walked with, and supported the mourning widow—about 1000 people followed in procession. The scene was solemn, and many tears were shed over the remains of this amiable minister. His life was useful, and his death gainful. He left an agreeable companion—a pious father and mother, as well as an affectionate brother and sisters to feel and mourn his loss; also an extensive religious connexion to whom he was very dear.*

March 15, being Sabbath, Eld. Randal tarried and preached, A. M. from Ezek. xviii. 20. *“The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”* P. M. Eld. Eben. Knowlton, brother to the deceased, preached a very affecting discourse. March 24, Eld. Randal preached at Barnstead, and baptized Meribah

* Eld. David Knowlton's father and only brother, were ordained ministers in the Connexion.

Foss, wife of John Foss, and Enoch and Daniel, their two sons. March 25, he preached at the house of Eph. Holmes.— March 26, he preached at a school-house in Barrington, at a place called the *Hills*. March 27, in the evening he preached at David Drew's in Barnstead, and rising of 50 persons either prayed publicly, or spake by exhortation, chiefly young men and boys. March 29, he preached at a school-house where the late Eld. David Knowlton used to preach, and spake from Heb. xi. 13. "*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on earth.*"

3. March 30, he went to David Young's, in Barrington, and there being a remarkable snow-storm, he was blocked in for several days; and as he could not travel, he cut out a number of garments for the family and went to making them. He never could be idle, and if any thing turned up, that he could not preach, if he could sit up, he would certainly be to work; and sometimes when speaking of

the necessity of diligence in duty, or of making the gospel as much as possible without charge, he would glory a little, like Paul, and shew his little hands and say, "These hands of mine have ministered to my necessities." However, on the Sabbath, being at David Drew's, the people in the vicinity had knowledge of his being there, and collected at the house. He therefore began a meeting, which resulted in a very comfortable season. April 8, he made out to get homeward as far as his son Hall's, and the day following he arrived and found all well. But the road was so drifted, that he was obliged sometimes to take out his horse, and draw his sleigh by hand. After this he spent his time in preaching and visiting about home till the 18th of May. May 20, he sat in quarterly meeting at Canterbury, and preached from John iii. 7. "*Marvel not that I said unto thee ye must be born again.*" May 24, he went to Hopkinton, N. H. and preached in the Baptist meeting-house, from Acts xvi. 30. and Rev. xxii 17. June 13, the yearly meeting opened at his house, and continued three

days, and was a time of refreshing from the presence of the Lord. June 17, he was taken unwell, and continued so for several days, but went out some—preached a little—attended church meetings—visited the sick, and attended a little to his family concerns.

4. July 27, he was weak in body, but being still strong in faith, he commenced a journey to Ashby, Mass. and arrived there July 30, a distance of about 100 miles. Sabbath day, Aug. 2, he preached twice in Ashby, and once in Ashburnham, after which he went to Dea. Gibson's in Fitchburgh. Soon after he arrived at the deacon's, he began to bleed from his lungs, and continued bleeding moderately all night; he became very weak. The people were very kind, sat up with him, and did what they could for him. Aug. 3, he spit blood all the forenoon, and sat up but a little, but in the afternoon he attended the ordination of Stephen Gibson—preached the sermon—gave the charge, &c., but with weak lungs. Aug. 5, he left Ashby, and on the 7th arrived at Derryfield, N. H. and dined with

Gen. Starks, the revolutionary patriot, whose name as a hero, will ever be dear to Americans. They had much conversation on the subject of religion. The interview was very interesting to Eld. Randal. He availed himself of the privilege of opening his mind freely, and labored much to shew the general his views of the way of salvation, and of the necessity of regeneration. The general being affected with the remarks, exclaimed, "You are not what formalists and bigots call a christian!" "And," continued he, "If it was not for four things, which those called christians hold, namely, *anarchy, avarice, superstition and tradition*, I should be a christian." "Why, sir," replied the Elder, "I hate all those things, and yet I am a christian." The general, in a flood of tears, exclaimed, "God bless you! God bless you! God bless you!" and said, "I am an old man of eighty years, and shall stay here but a little while, but my wife is younger than I, and will probably out live me, and I shall charge her and my son, ever to receive you, and treat you respectfully." The

Elder thanked him, and gave him the parting hand, but not without shedding some tears. He came from thence to Epsom, N. H. and attended a meeting in a school-house, at a place called *Short falls*; he spake from Rom. viii. 17. He stayed the same night with Josiah Knowles, where he was kindly entertained. Aug. 8, he came to Pittsfield, and took breakfast with Eld. Knowlton. From thence he returned home. He remarked, that he had left blood in a number of places in every town between Ashby and New-Durham, and yet had great reason to bless God.



CHAPTER XXXVII.

Eld. Randal's last written advice to the Connexion, in a letter, of which the following is the substance.

Eld. Randal being now in a very low state of health, and not able to attend the August quarterly meeting, wrote as follows:

“NEW-DURHAM, Aug. 15, 1807.

Dear and well beloved, in our Lord Jesus Christ,—It is with a degree of trial

and pleasure, that I salute you in this manner: trial, that I must write to you instead of appearing in bodily presence, which I have much longed for; but pleasure, that I have this one resource left me, that, though unable to be bodily present, I may write to you, and bless you in the name of the Lord. O, my brethren, the cause of God is mine. My soul's care and delight is to see it prosper. I married this Connexion in early life, and in that sense it is my spouse; and when able, I have spared no labor, either of body or mind, night nor day, cold or hot, far or near, for the advancement of the same. And, glory to God, I have the testimony of my conscience; but my labors are almost over, and I am about to receive my crown. My body is now too weak to go to Adams; but I bless the Lord, that I can be there in spirit, and by letter; and shall take the freedom to give a word of advice, as a father to his children, though with humility and respect. First, to my dear brethren in the ministry. I feel much on my soul on your account. Your lot is a particular lot, and

much, very much depends on you, as to the promotion or destruction of the cause. We are on an eminence in a certain sense, like a city on a hill; all eyes are on us. We profess to be the representatives of Jesus Christ. O, let us consider what an example he set for his ambassadors to follow. What humility! what meekness! what holiness! what godliness! what temperance! what self-denial! what separation from the world! yea, and every thing that is amiable and lovely he hath exhibited in his life, for his ambassadors to follow. Let each of us, therefore, ask ourselves the question, How much am I, or do I strive to be like him? When I ask myself the question, I blush, being sensible of my own unlikeness to him. I have been in the ministry thirty years last March, and have been making observations on the ministers of all denominations, our own as well as others, and have observed much, which has, and still doth cause much grief. Although many, when they first come into the ministry, feel some good degree of humility; yet how soon they begin to feel self-important, think

themselves to be something great, conform to the world, seek after worldly interest and honor, rabbyings, greetings, uppermost rooms, chief seats, and want to be considered *first* and *greatest*! They get to be heady, high-minded, lovers of pleasure more than lovers of God—making a by-business of preaching, reclining in the sun-beams of worldly pleasure, and desiring to walk to heaven in golden slippers on sunshiny days. O, what a melancholy portrait! God forbid that any feature of it should belong to us, my brethren. But O, let us watch for we are in danger. O, how many, and some even of our own, have already made shipwreck, and are wholly destroyed, become scandalous and useless. O, my soul trembles. Bear with me, being such an one as *Benjamin* the aged. For Christ's sake, my brethren, let us be little, humble, cross-bearing disciples. See to it, that we do not get any new-fangled, heady, wordy, tonguey doctrine of men, which leads from Christ instead of leading to him. But let our doctrine be such as comes from Christ into our hearts, and that will lead to his

spiritual appearance and terminate in his glory. O, beware of schisms and rents; be not of such as cause divisions; but mark such, and turn away from them. United we stand, but divided we fall. My dear brethren, follow this advice, and walk in the examples of Christ, and when the chief Shepherd shall appear, then will you also appear with him in glory.

A word to all in general. Dearly beloved, I have before said that I was early married to this Connexion, and that when able have spared no pains in promoting its prosperity and happiness. I bless God that although I have got to be enfeebled in body, my care for the cause is still the same; my mind still travels to every part, and I feel thankful when I look back to the year 1780, the year in which this Connexion was first embodied, and see what the Lord hath done for us between that time and this. My soul cries out with astonishment, "O! come, let us magnify the Lord together; let us exalt his name for he is worthy." O, my brethren, we have become a numerous people, and I

am afraid we are not so humble as we should be. Let us, I pray you, have a strife among us, not “Who shall be the greatest?” but who shall be the least of all—who shall be the humblest—who shall be the most of a servant—who shall lay the lowest at the feet of Jesus—who shall bring forth the most fruit to the glory of God? O, my brethren, let us keep the unity of the Spirit in the bond of peace. I feel afraid of a division in doctrine and tenets, for there is a scattering spirit abroad in the world. “Lo, here is Christ, and lo, there is Christ.” O, beware of human inventions; for there is much pleading for those things. Human disciplines, platforms, creeds, covenants, and forms for ordinances, which are not to be found in the scriptures of truth. Well may it be said to many, as Christ said to some, “Full well ye reject the commandments of God, that ye may keep your own traditions.” O, reject these things altogether, and cleave to the scriptures. Make them your only rule of faith and practice, both in temporal life and for the government of the church. I have too many

things to say, to write them with pen and ink, and must therefore forbear.

I long to be with you, but bodily infirmities forbid. I have been very weak ever since last March, and was not able to go any lengthy journey until the last of July, when, in much weakness, I went to Ashby, to perform business appointed me by the quarterly meeting. But the journey proved too hard for me, which caused me to bleed from my lungs very much, and I have not ceased to bleed a day since. I am also lame, so that I dare not ride, but must lie still awhile, and if I get so as to ride in a carriage, I shall try to go to the yearly meeting in September. O, my brethren, pray for your unworthy brother and servant for Christ's sake.

B. RANDAL.

CHAPTER XXXVIII.

1. *Eld. Randal is very low in health, but continues to preach.* 2. *Visits Edgcomb—presides in Y. M.* 3. *Preaches at New-Durham—visits Deerfield—returns—is seized with the cholic—visits Portsmouth, &c.* 4. *Attends Y. M. at Gorham—goes to Gilmanton—has another fit of the cholic—closes the year.*

1. Aug. 9, 1807, Eld. Randal having recruited a little, attended meeting with his flock at New-Durham, and preached from Amos iv. 12. “*Prepare to meet thy God.*” He then rode to Eld. Runnel’s, with his companion, where they tarried all night. About 8 o’clock he began to bleed again from his lungs, and bled so excessively that he became very weak and faint. He, however, after resting through the night, and taking a little refreshment in the morning, visited several families in the neighborhood, and sat out for home. But as they were returning, he unluckily upset his chaise and wounded himself very

much, so that he remained lame, as well as otherwise unwell for several days. Aug. 16, he rode to the meeting-house and attended the funeral of his townsman, Jeremiah Folsom, which he says was a very solemn day. After this he continued to preach and visit, though very weak and unwell.

2. Aug. 31, he sat out for yearly meeting at Edgcomb, accompanied by Eld. E. Knowlton and others. He arrived on the 4th of September. Sept. 5, at the request of the members present, he presided in the yearly meeting for the last time. Sabbath, Sept 6, he was quite unwell, he however sat in meeting several hours, and was delighted with hearing the word. Sept. 8, 9, 10 and 11, he was exceedingly distressed for breath, and afflicted with a violent cough, and had but little expectation of living, but through the superabounding goodness of God, obtained some relief. Sept. 14, he attended meeting at Squam Island, but was unable to preach. He spake a little on Rom. iv. 5. Sept. 16, he was too weak to go abroad. Sept. 17, he attended a meeting at Br. Sweat's.

but was hardly able to speak. Sept. 19, he expected to set out for home, but it being very rainy, he tarried at his son Parsons'. Sept. 20, being Sabbath, he went to Woolwich, and delivered his last sermon to the church in that place, and closed the scene by administering the Lord's supper, and washing of the saint's feet. He says, "It was a comfortable day, but I was exceedingly weak and sick." Sept. 21, he gave the parting hand to his dear brethren in that region, and turned his back upon what he formerly called his new-vineyard, to meet with them no more upon earth. He proceeded to Brunswick, and tarried for the last night with his much respected brother, Joseph Morse. From thence he proceeded to Portland, Saco, Berwick, Somersworth and Rochester, and from thence home. He arrived Sept. 26, but was very unwell. He, however, made a shift to keep about, and continued preaching and visiting the most part of the time.

3. Oct. 18, being Sabbath, he preached to his flock in New-Durham from Prov. xii. 1, and Mat. xi. 28—30, and says, "I

felt the blessed flames of love in my soul, and a sweet freedom in speaking." Oct. 19, he sat out for quarterly meeting at Deerfield. He arrived on the 20th. Oct. 21 and 22, he sat in quarterly meeting, and on the 23d attended Elders' Conference at Eld. Moses Bean's in Candia. Much business was done, and the members were much united, and he was much pleased with the unanimity which appeared through all the meeting. He then gave them the parting hand for the last time, and returned. Oct. 25, he preached again to his flock from Isaiah i. 16, and had a comfortable season. Oct. 28, he was seized with a violent fit of bilious cholic, and remained in the utmost distress about five hours. The next day, Oct 29, he started for Portsmouth, N. H. He tarried that night at Jacob Hanson's in Somersworth. In the evening he was taken with fainting fits, and it was sometime before they could bring him to himself, but after taking some comfortable things he grew better, and the next day, Oct. 30, he rode to Portsmouth, and from thence to Newcastle, and tarried that night with

Thomas Bell. Nov. 1, he went to the meeting-house, and heard two sermons by Eld. Hooper, after which he went back to Portsmouth, and in the evening preached with Eld. Smith's people. This I think was the last time they heard his voice in that region. Nov. 3, he returned home, but was very low in health. Nov. 5, he sat out for Gorham, to attend the yearly meeting. It commenced on the 7th, and closed on the 9th, and was a refreshing season. Nov. 10, he attended the Elders' yearly Conference, for the last time. The meeting was holden at Jacob Clement's, and was one of the most profitable seasons I ever witnessed. Eld. Randal enjoyed himself remarkably well, seemed to renew his strength, and gave many good instructions to the Elders, and made fervent supplication to God for his blessing on the Connexion. His little delicate body was much emaciated; his countenance pale but lovely, surrounded by his silvery locks, which hung in ringlets about his neck. His dress was remarkably smooth and neat; and he appeared, I thought, more like an angel

than a man. He appeared to me, the most like a stone suspended and supported in the air, a spark alive in the midst of the ocean, or a bush burning with fire, and unconsumed, than any thing I ever saw. When he spake to us, it seemed as if he was all voice ; or like the voice of one, crying in the wilderness, saying, Prepare ye the way of the Lord, &c. Nov. 11, he took his leave of Gorham for the last time, and went to Portland to make his last visit there. Nov. 13, he arrived at his own house, felt more comfortable himself, and found his family *all well*. Nov. 17, he went to Gilmanton on church business, and on the 18th was seized again with another fit of cholic, which lasted about eight hours before he obtained any relief. Nov. 21, he returned home, but was very unwell. Nov. 22, being Sabbath, he preached in his own neighborhood, from 2 Pet. iii. 9, and in the evening, held a meeting in his own house. Nov. 26, he attended the anniversary thanksgiving. Nov. 28, he visited Joseph Buzzell, an aged brother in the church, who had ever stood high in Eld. Randal's

esteem, on account of his piety and usefulness in the public cause of God, being at that time sick and near his end. He found him weak in body, but strong in faith, and without an intervening cloud between him and his Savior. He rejoiced much in the Lord, and said, "I have been acquainted with Christ for 64 years, and I have never forsaken him, and he has never forsaken me; and I long to be with him!" He expired the next day, in a very calm and easy manner. "*Mark the perfect man and behold the upright, for the end of that man is peace.*" His funeral was attended Dec. 1st. His friends lamented the loss of his company and usefulness; but were comforted by a hope of his future blessedness.

This was the last funeral that Eld. Randal attended. He retired from the mournful scene, went home, and spent the few remaining days of the year with his family. He closed his annual account in the following words: "Here ends my journal for 1807, having travelled only 2593 miles, and having been so much unwell, I have attended only 203 public

meetings, besides weddings and funerals.”



CHAPTER XXXIX.

1. *Eld. Randal is seized with a cough—his friends entertain a hope—he is much resigned—keeps a daily account.*
2. *Searches the scriptures—is much concerned for the prosperity of the Connexion—urges the necessity of being true disciples.*
3. *Warns against irregularities, false doctrine.*
4. *Enjoys great presence of mind in his sickness.*
5. *Death and burial.*

1. In the year 1808, Eld. Randal continued to perform his labors and visits as usual, till about the middle of Feb., when he was seized with a violent cough, and other hectic symptoms, which gradually increased upon him, till he closed the mortal scene. In the first stages of the complaint, the best medical aid was called, and every probable means administered for his relief. At times, when he appeared a little better, his friends enter-

tained hopes of his living, and exerted themselves to their utmost for his recovery; but their hopes were generally soon blasted, by the returns of his complaints, and increased symptoms. He, however, exercised almost unexampled patience through all his distresses, and manifested great resignation to the Divine will. When he could sit up a little, he paid great attention to his daily account, and minuted the distresses he had gone through in his body, and the particular exercises of his mind under them; and often blessed God for the enjoyment of his sensible presence, in the midst of those distressing scenes.

2. When able to read, he took great pains to search the scriptures, both of the old and new testament, and minuted all the principal passages, generally adduced by the disputants of the various sects, in support of their favorite doctrines; and sat them down in such order, as to satisfy himself of what was the aggregate meaning of the whole, when impartially compared together. This he did several times over, that he might be correct in his theological calculations. He seems to have

been led to this painful task, by a consideration of the great variety of prepossessed notions of religion which men have imbibed in a state of nature, either from the mere prejudice of education and tradition, or from their natural proneness to embrace and propagate such doctrines as appear to exculpate them from blame, and justify them in walking in the way of their own hearts, and which promises them salvation, while living agreeably to their own fallen nature. The result of his deliberations was that no doctrine would do, either to live by or die by, that would give allowance to sin, and that the only safe doctrine to believe and preach, is that which inculcates repentance towards God, true faith in Christ, and leads to holiness of heart and life.

Notwithstanding the weakness of his body, his mind was remarkably exercised with a care for the prosperity of the Connexion. He often expressed a fear, that when they grew popular, they would conform to the world, and by that means fall into a state of formality, as other denominations had done, from the same cause.

He also feared that by unwatchfulness, they might let in among them, and hold fellowship with those who hold and preach doctrines inconsistent with the tenor of scripture. In a letter to the quarterly meeting at Andover, N. H., dated May 14, 1808, he urged the necessity of being Christ's disciples indeed.

3. In the same letter he also urged the necessity of adopting measures to correct those irregularities and prevailing disorders, which were then existing in some parts of the Connexion. He also mentioned the inconsistency of holding forth the impossibility of falling from grace, which he considered a doctrine dangerous to souls. He also mentioned a doctrine, then lately propagated in the country, called "The end of the wicked," which inculcates the idea that at the day of judgment the wicked will be burnt up, soul and body, and be no more. This he also considered an unscriptural and dangerous doctrine, and gave it as his opinion, that such as preached it ought not to be holden in fellowship, or rather, that they ought to be noted as not belonging

to the Connexion. In the close of his letter, he animadverted warmly on the conduct of those preachers, who being fond of novelty, lay hold of any new doctrine which is presented, and without examining it by the bible, fall in with it, and recommend it to others, and try to make every body believe it. And when another new doctrine is presented, the former is given up as erroneous, and the latter is embraced as truth, and propagated with the same zeal as the former. In their own opinion, such preachers have been always wrong before, and right *now*; but they, being still unstable, may tell us a few days hence that they are wrong *now*. As an antidote for this disorder, he recommends, 1. Submission to God. 2. A constant learning of Jesus. 3. A steady perseverance in the commandments of God. He gives it as his opinion, that none but such will ever rightly understand the mystery of godliness, or have the testimony of their consciences that they please God.

4. Through all his sickness, he enjoyed great presence of mind; and when able

to converse, his mind appeared to be as fruitful of resources, as when in perfect health. In the month of June I made him a visit, with several other ministers. I found him extremely weak in body, but strong in faith and happy in his mind. I observed to him, that I had often been delighted and edified by his improvement as a preacher; that I had now come to see him upon his death-bed, and wished to know if the doctrine he had propagated in life, would support him in death. He answered in the affirmative, with great emphasis, and said, "I am more and more confirmed in it." I then questioned him upon all the fundamental points of his doctrine separately, to which he gave satisfactory and scriptural answers. I asked him if he did not think that he had been too zealous in propagating those points? He answered no; and added, "If I had my life to live over again, I would be more zealous than I ever have been." He being now almost exhausted, I waived the subject for a while, and attended to personal experience and prayer. After he revived a little, I asked his opinion of

the doctrine of annihilation, or what is called "The end of the wicked." To which he answered, "It is a doctrine of error, and I have found three hundred texts in the bible, expressly to the contrary of it." Before we parted, he related to us the following dialogue, which had a few days before taken place, between him and a minister of Calvinistic sentiments, who made him a visit.

Min. "Brother Randal, dont you sometimes long to die, that you may get into heaven?"

Ran. "No; for I am in heaven now, and have been through all my sickness: I have enjoyed the presence of God through it all, and that is heaven to me."

Min. "But dont you think that you will enjoy a greater measure of happiness, after you leave the body, than you can enjoy in it?"

Ran. "Yes; but I am full now, and I shall only be full then; when a vessel is full, it is full; and if a vessel is full, if it dont hold more than a gill cup, it is as happy in its measure, as if it was as big as a gallon-pot."

Min. “Dont you expect that when you leave this body, you will be rewarded for all your labors here below ?”

Ran. “No, blessed be God ! the Lord is not in debt to me. I expect to go to heaven when I die, but I dont expect to enjoy heaven as a reward for my labors. I have had my reward all the way as I came along, and expect the joys of heaven will be *gratis* !”

He always believed it his duty to serve God, and that the reward was in doing the commandments, and not for doing them. He believed his salvation was entirely of grace. FREE GRACE was his theme living and dying. In the course of his confinement, he had a great many visits of brethren and friends from different parts, who were delighted with his conversation, and contributed to his necessities. The church, at his request, frequently appointed their conferences and prayer meetings at his house, and nothing delighted him so much, as to see them engaged in the cause.

At his request, I appointed a meeting for preaching at his house, and observing

his extreme weakness, I thought the usual exercises of a public meeting might overcome him. I therefore asked him if he thought he could bear the exercise of singing? He answered "Yes. If you sing with the spirit and understanding also, you may sing as much as you please. Glory to God! I can bear to hear any body praise Him. I expect soon to join with the singing millions above." I then proceeded in my usual manner, and no one in the assembly appeared to take so much interest in the exercise, as he did. He followed the discourse clear through, and when I ended, he was able to recapitulate all the leading ideas, and in a most solemn and impressive manner recommended the whole to the consideration of the audience. His outward man gradually decayed and perished, while his inward man was renewed day by day. Previous to his dissolution, he, in a most cool and dispassionate manner, settled all his temporal concerns—made every arrangement in respect to his funeral—ordered how his grave clothes should be made, and saw them cut and made—ordered the form of

his coffin, all in the plainest and most decent manner ; and, finally, composed a hymn to be read to the spectators, when the corpse should be opened—appointed the man to preach his funeral sermon ; and even planned the order of the procession, and the way and manner they should march to and from the grave.

5. He died Oct. 22, 1808, after a confinement of about nine months with the consumption. Just before his exit, being asked by a friend how he did, he answered, “ All I wait for is my Father’s command, and my soul will then leave this body.” And in a few minutes he breathed out his soul into the arms of his blessed Jesus, with whom he longed to be.

His wife lost a kind and benevolent husband—his children an affectionate parent—the church a faithful servant and minister of the gospel—the town an amiable member of society—the state of New-Hampshire one of its most useful and respected citizens ; and this poor benighted world, a burning and shining light. He lived upon earth 59 years, 7 months, and 26 days. About 31 years and 7 months

he spent in public testimony; laboring day and night for the salvation of fallen men. He always appeared ready to preach the word. He was instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine. He was often opposed by men; but constantly supported by God. God testified of his gifts, by blessing his labors. Hundreds of souls have dated their experience of grace under his ministry. Although a layman, he was one of the best of preachers. Dyer says, "He is the best preacher, who does the most good and wins the most souls." He was a man subject to like passions as we are; but in all his addresses he was remarkably tender and affectionate. In doctrine, he was clear and decisive—in argument, pointed and powerful.

His remains were decently interred, October 26. Agreeably to his request, a sermon was delivered on the occasion, by the writer of this work, from 2 Tim. iv. 7, 8. *"I have fought a good fight, I have finished my course, I have kept the faith; Henceforth, there is laid up for me a*

crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Seventeen ordained ministers were present. The six eldest were appointed bearers—one walked with, and supported the widow—ten followed as mourners next to the near kindred—the church members followed them in procession—his physicians and town dwellers each followed in their proper places, together with a numerous train of spectators, who followed in a solemn and orderly manner. The whole exhibited the most solemn scene I ever witnessed; and reminded me of the funeral mentioned Acts viii. 2. "*Devout men carried Stephen to his burial, and made great lamentation over him.*"

"*Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them.*"

Since the decease of Eld. RANDAL, marble slabs have been placed over his grave, by the Connexion, with the following inscription thereon :

SACRED

TO THE MEMORY OF

ELDER BENJAMIN RANDAL,

THE FOUNDER OF THE FREEWILL BAPTIST SOCIETY IN AMERICA.

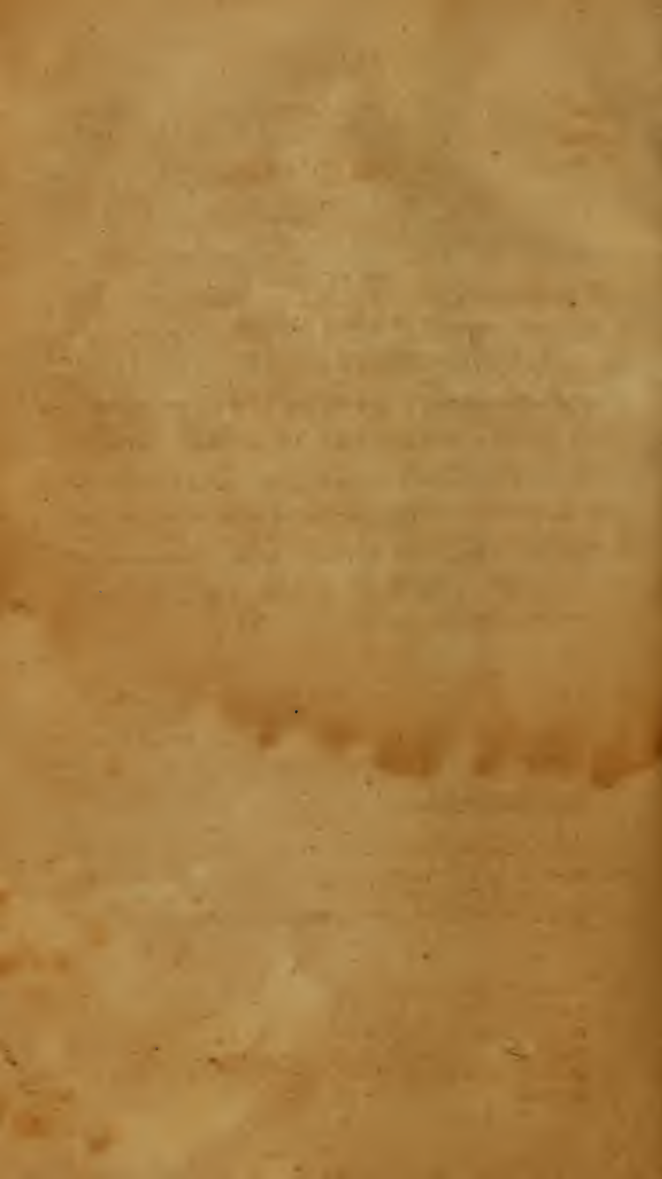
HE LABORED IN THE MINISTRY

THIRTY YEARS.

He died October 22, 1808,

Aged 59 years, 7 mo.

and 27 days.



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1. His parentage, birth, education, and occupation.
2. His experience of grace.

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2. His journey to Marblehead and Salem, and stay there.
3. His return to Newcastle—his marriage.
4. Induction into the congregational church, and christening his first child.

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1. Randal awakes—views the church in disorder—sees sinners in danger—sleep departs from him—talks with the church members—agrees to hold meetings, and obtains consent of the minister.
2. Hears a stranger at Portsmouth—invites him to Newcastle—The minister accepts the invitation, but is treated disrespectfully.

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2. Randal feels impressions to preach—moves his family to Kittery—removes back—enlists as a soldier, but enjoys the Divine presence.
3. Is convinced of believers' baptism, yet condescends to have his child christened to please his wife.
4. He is called to preach—is baptized.

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4. Is threatened, but continues preaching with success.

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5. Death and burial.

